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"NATURALISTIC HUMANISM"
submitted by William H. McDannold, B.A., in
fulfilment of the requirements for the degree
of Bachelor of Divinity, and we hereby recommend
its acceptance.

Edmonton,
Alberta.

April 13,
1933.

T H E S I S

NATURALISTIC HUMANISM

Being an examination of Naturalistic Humanism
and a comparison of its values and weaknesses
with those of Theism.

A Dissertation

Submitted to the B.D. Committee
In candidacy for the Degree of
Bachelor of Divinity,

by

WILLIAM H. McDANNOLD.

April, 1933.



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T H E S I S.

NATURALISTIC HUMANISM.

What is humanism? This is the question I have set before myself to examine in order that I may understand and appreciate its promise and its limitation. There are many schools among the humanists which we shall look at but in the main we shall limit this thesis to the work of two or three humanists who may be looked upon as representative. Again we wish to examine the humanism which is, strictly speaking, naturalistic, that is non-theistic.

A theist is a person who acknowledges the real and objective presence of a "Creator Spirit at work in the world with whom in a personal way he can have fellowship. That "Other" may, in some measure, be understood in experience and is usually called God. John Line says that "Religion is 'Creature feeling' or it has its roots in fear or the consciousness of dependence".(1) The theist then, through a feeling of dependence acknowledges that health and strength and understanding come from the "Real Other".

But humanism, generally speaking, recognizes nothing beyond man's mental and physical powers. Man must stand alone on his feet. Any philosophy about the Universe which he may have must recognize that he has no strength other than that to be found in himself from which or from whom he may gain inspiration. Naturalistic humanism might be called ethics without God. It is not a religion for it recognizes no objective validity which lies beyond whatever ideas it has. Bertrand Russell says, "The philosophy of nature is one thing, the philosophy of value is quite another. What we think good has

1. John Line p. 98. Canadian Journal of Religious Thought - Vol. Vlll.
"How Humanism Came and What it is."

no bearing whatever upon what is ... In the philosophy of nature we are subordinated.....But in the philosophy of value the situation is reversed.... It is we, who create value, and our desires which confer value. In this realm we are kings".1.Again concerning this impersonality of nature which is a central doctrine of naturalistic humanism, wherein we see the influence of modern science, we shall quote Otto. He says "It is a constructive social suggestion that we assume the universe to be indifferent towards the human venture that means everything to us; that we acknowledge ourselves to be adrift in infinite space -- the sole custodians of our ideals." 2. Now what warrant or authority have values if controlled by whimsical desire, granted that there is nothing beyond men which is more than relative?

It is an open question. The naturalistic humanist is, in my mind, wrong and to prove that is the object and aim of this thesis. If the theists do turn out to be wrong, which I doubt, I believe that they will be as brave in facing life as the humanists are. For the theist the richest traditions and the finest experience has come down through the human story in the lives of men who were theists. There is nothing in the findings of modern science which disqualifies a theistic interpretation of experience. There is much that points to it . We are often told that science can find no evidence of the existence of God. Just how science would picture God in a satisfying way has never been explained. Can it picture friendship or love or ideals. Nay -- rather we look to it as enriching our experience as it describes as far as it is able the processes of the universe. It cannot explain the ultimates of personal experience. The human mind can investigate what it is capable of investigating

1. Bertrand Russell -- What I believe p. 14.

2. Max Otto -- Things and Ideals P. 289.

but beyond that it can only revere what is beyond its tools.

Naturalistic humanism may be fairly described I believe as the ethical quest for and the maintenance of values in a world where there is no God. Ethics without God in an impersonal physical universe will do for a working definition of non-theistic naturalistic humanism.

The argument that we are entering upon in this essay is as to whether the naturalistic humanist can make effective any ideals which he may have without being convinced that they are rooted in what is real. He says there is no God. How can he be effective when that which he recognizes as fact contradicts that which he calls his values. Russell ~~states~~, notwithstanding, it follows logically that we turn out to be not kings but victims if our ideals are utterly foreign, or contradictory, to the central core of the Universe. We believe that theism is not only, the only logical philosophy which can overcome this fatal dualism at the base of naturalistic humanism but that it is also the truest interpretation to be made by a person who will make the widest possible survey of all the facts or factors of life.

Section (1) Survey of Humanism to Present Day Naturalistic
Humanism.

(A) Influences from the Early Greek Naturalists.

The beginnings of Greek philosophy are obscure. Colonies were homes of prominent schools. We require only rough details.

The ancient Greeks were the first naturalistic humanists. Thales (585 at Miletus) was a unique man in that he was the first to attempt an explanation of the world in natural terms. He said that it was composed of water in various forms eg. -- water, steam or ice. He opened up the way for others to seek a natural explanation. Heracleitus declared that there is no permanency, that change is the Lord of the Universe and that fire is the ultimate reality. Later the Eleutic school contradicted Heracleitus and declared that there is one God comparable to mortals, neither in form nor in thought, - "God is the material universe unchanging and Eternal". This group of naturalists denounced the popular belief in polytheism, with its anthropomorphic Gods. 1

A third school known as the Mecliators had its turn. Empoꝛdocles says man is weak, ignorant and self-deluded. "Mind is the spell which governs heaven and earth. There is change in the position of matter but it is not separated. The four basic substances which make up matter are earth, air water and fire. Nothing is destroyed, - there is only mingling and separation. Love and hate are the two principles which bind and separate. Anaxagorꝛas further developed this contention with a quantitative atomic theory. Matter thins but in places and intermingles in varying proportions. Leucippas said that there was no qualitative difference in the atoms. There are an infinite number of them and each has its own motion. Democritus declared that objects shed minute replicas or copies of themselves which entered the eyes and the senses.

1. I am indebted to Rodgers -- A Students History of Philosophy -- for this brief survey.

Pythagoras founded a religious society whose main tenet was that the reality of things consists in number. Each number or arrangement thereof was supposed to have its own mystical form (Plato?). Harmony developed from the proper use and arrangement of numbers.

This very sketchy review of the first groups of philosophers who sought to explain the universe in terms of natural phenomena leads up directly to the question of humanism. It is not stating it too strongly to say that all these attempts were later judged to be inadequate. Men grew tired of such discussions.

It was natural for them to cease looking out upon the natural world for an answer to the meaning of life, when such looking ended in contradictions, and to look within. We hear of Protagoras the Sophist saying "That man is the measure of all things", by which he probably meant that human experience is the proper study for man. That it is the clue to reality. Elsewhere he is reported to have said, "Of the Gods I can know nothing, neither that they are nor that they are not".

In this new emphasis and in that of the naturalists of the schools cited above there is one new feature in common and that is the denial of supernaturalism. In these movements among the early Greek thinkers, men no longer looked back to a "Golden Age" or forward to "Elysian Fields" but rather to a future of infinite possibility of development, under the powerful direction of research and education. Protagoras was careful to emphasize the creative elements involved in human progress. Man needed beyond physical instincts, -- the power of initiative, invention, deliberation, a sense of right and some conception of purposive living. He firmly believed in the laws, conventions and institutions of organized society.

The best known sophist is Socrates. He insisted upon the necessity of penetrating beyond the immediate uncritical and narrowly selfish foundations of daily conduct to the real basic principles of experience. There would be found according to Socrates, what he called universals or permanent values, which give

meaning to life and organize it into a consistent whole. Self-knowledge, that is proper appreciation of these universals led to self-mastery. What seems to have happened in his use of the dialectic was an endless round of questions and answers which ended up in nothing immediately constructive. In his chief pupil Plato, we find a profound distrust of every person but perhaps some of the philosophers to which class he was partial, Mr. Livingstone in his book "The Greek Genius" (1) makes out that Plato stood apart from the main stream of Hellenism as the Greek humanism is called. For Plato there is a profound flaw in human nature and where that exists humanism is not a satisfactory viewpoint. There is a deep chasm arising out of Plato's dualism which contradicts the Greek genius.

The Greek humanized all his environment. His is the curiosity of a young boy in the woods at nesting time or after a fresh fall of snow. According to Mr. Livingstone the Greek, of Athens heyday, took a naive interest in seeing things clearly for their own sake. His poetry and art was a vivid description rather than an interpretation of what he saw. The reader has to do his own interpreting. Again, one ought to avoid extremes because it is bad taste. For the Greek of Athens greatest era could be a soldier, scholar, sculptor, statesman, historian. A friend was an affair of profit. Freedom of speech, intensity of ideas, an enthusiasm for living marked the Greek humanism.

It has also a sombre side for it was not all positive. Mark the words of Sophocles, "that is the final lot of men, even old age, hateful, impotent, unsociable, friendless, wherein all evils of evil dwell." Humanism is a better gospel for the young, the strong and the free. It has no comfort for an old Greek. Death was the crowning indignity for both Greek and Jew.

(1) Livingstone "The Greek Genius" -- Chapter 7 -- Liberty .

Again, Athens was a civilization built up on slavery so far as routine labor was concerned. The natural result of that situation in times past has been a slackness in practicality, in invention and in progressiveness. The Greeks invented and discovered or surmised many of the machines and laws on which modern science has built its achievements but they would not demean themselves by taking them beyond the play stage. Such work was fit for slaves! VanLoon in his essay "Ancient and Medieval Civilizations" writes thus of Greece (I am not sure that he is altogether correct) "A free-born citizen elevated himself to the pursuits of the mind --, everything done by the hand was left to the menial merdes of the slave. Even the great artists, the great sculptors and architects, did not escape this feeling of despicement".¹

Has Livingstone exaggerated the Greek genius? Is it true of only the few chosen lights? There was intense cruelty in the mines of Athens. It may be said in reply that there is cruelty in modern industry almost as bad. There is however a growing protest against such conditions. Greek humanism did not apparently worry about it too much, -- will modern humanism prove as ineffective in our day?

Professor S. H. Butcher reminds us of a debt to Greek humanism. "The appreciation of a clear and fearless intellect to every domain of life was one of the services rendered by Greece to the world". (2) Professor Percy Gardner somewhere speaks of the three great discoveries. The discovery of God by Israel, to which the Greeks later contributed something. The discovery of the worth of man by the Greeks to which, one must add, Jesus contributed a great deal. The discovery of nature and natural laws to which the credit is due almost entirely to the Greeks.

Now "All the best things go bad on us unless referred to a transcendent standard".³ The Sophists of whom we have spoken and other Greeks expressed a glorious

(1) Whither Mankind -- Chas. A. Beard, Editor. p. 51.

(2) P.18 Humanism, Another Battle Line - Butcher as quoted from "Some Aspects of the Greek Genius".

(3) F. R. Barry P.60, Christianity and the New World".

confidence in man but "gave no ultimate ground for believing in him". (1) This is just the point we shall have to face. We find in Greek humanism no reason as to why we should believe in man. That this is a real fact as can be shown by reference to the gradual decay of Athens on her humanist basis and her cruel massacre of the Corcyraeans and her growing greed for conquest. It ruined her. Already we have noted a scepticism towards human nature on the part of Plato and Socrates.

Sometimes writers contrast the "grey breath of the Galilean" with the sunshine confidence of paganism. Dr. Barry asserts that the opposite is the truth (2) The resultant of Hellenism and its corresponding humanism was an agnostic dualism which was based on a profound and radical unbelief in life. Hellenism has no message to-day, the Galilean has. His is the company of those who believe in life and that "more abundantly". The confidence of Hellenism, only three centuries later, ended in a paralysis of enterprise. Latterly it had no philosophy about the Universe and was no longer a confident attitude with regard to the life of human beings but was a number of rules about conduct.

"Man is the measure of all things", said Protagoras. Our contention will be further developed that there must be an absolute background against which all our relative truths must be set -- if even relativity is to mean anything. The Greek background, the Olympian dynasty was too unreal and too much at the mercy of his whims and fancy to hold the Greek steady. Also he was not interested beyond the immediacy of the day. Live swiftly. Old age comes on apace.

(1) Barry op.cit. p.62.

(2) Barry op.cit. p.63.

B. What Humanism Owes to Stoicism.

Out of the first great humanist movement there grew a second. "As Cicero (putting it rhetorically in the Tusculan Disputations 5⁴) says, "Socrates was the first to call down philosophy from heaven and to place it in cities, and to introduce it into the houses of men, compelling men to examine into life and morals and good and evil".¹ We owe to him the impulse to make an exact and empirical study of ethical and social phenomena in which the inductive method led on to clear concepts and definitions. Socrates never questioned the existence of truth or man's ability to attain unto it. (Plato did this). It was a strenuous business to come up with truth. The "use and wont" of the customary must be rationally and critically and continuously re-examined. Naturally it was unsettling to young men to be asking questions about cherished convictions and hoary traditions. For some it was good and for others it led to cynicism or at least to mistrust of one another. Socrates main emphasis is to be discovered in his assertions about the supreme importance of self-control and of character. He is the founder of mental and moral science. His mastery of the inductive method in a well managed dialectic of cross examination along with the variety and many-sidedness of his ideas led to great developments through his pupils.

As noted above the Sophists were pre-eminently educationists. They were in agreement with Protagoras who led them away from the old physical speculations and who directed the study of man to man himself. Given an age before printing, an highly intellectual, an eagerly inquisitive people, a naturally disputational, an eminently artistic, a politically enthusiastic people, democratic in their leanings and couple this to a belief in oratory as a power to sway people and win coveted influence in the state and we have the setting for the Sophists.

1. Davidson -- The Stoic Creed -- p.5.

The outcome of Sophistry led to two schools that of the Stoics and that of the Epicurean. The early story of the Stoic is not well known. It is only preserved in fragments. We know that the later Stoicism which we know in Epictetus and Marcus Aurelius was softened and modified considerably. The work of Zeno and Cleanthes the founders has been lost except for meagre fragments. This school is post-war and came from a people past their prime politically speaking. It has to do with the fortunes of change. It was a very stern philosophy in its inception and embraced a high ethical ideal which was allied with a contempt for mere pleasure. Stoicism is the second great source for the modern naturalistic humanist movement.

The Stoics are primarily interested in human nature in its individual and social sides. This interest they defined as philosophy which was a striving after wisdom. This was put to the test of utility. "As philosophy was to them a substitute for religion it was, above all things, their aim to make it a rule of life, "a way of living"....a power operative for good in daily action." (1) . The end of living was the proper discharge of duty. But what duty is we are never told. Life is a pilgrimage and it has no end. "Stoicism required that the philosopher be himself a man of simplicity of aim and a person thoroughly convinced of his doctrines -- convinced.... on rational grounds".(2). Next the philosopher must show his principles in his life; he must be a man of noble character and consistent walk and conversation".(3) Again " I will show the sinews of a philosopher. What sinews are these? Desire never failing of its object, aversion not liable to chances, proper impulse, diligent purpose, assent that is not precipitate. These you shall see".⁸ (Epictetus - Dissertations 2) (4) In theory at least the Stoic must have wide human sympathies and must not despise the plain man. Actually in Seneca if he is representative enough we have a popular teacher of Stoic doctrine and a ruthless money-lender.

(1) Davidson op.cit. p.48.

(3) Davidson op.cit. p.53.

(2) " Op.cit. p. 52.

(4) " op. cit. p. 53.

According to the Stoic all has to be learned by the individual from experience. They did not believe in innate ideas. Knowledge was not memory. Only through sense impressions could a stoic "gain knowledge of the external world and of his fellowmen". (1) He neglected heredity or language.

Heracleitus contributed two cardinal conceptions to the Stoic view of the world. He resolved "mechanical change into continuous dynamical progress and as its consequent the idea of an unbroken sequence of successions constituting an invariable cosmic march or rhythm of events, which might be personified as an unalterable cosmic will or destiny or generalized into an abstract uniformity of natural law". (2) This dynamical progress is called Logos by Heracleitus. To it he ascribed besides unity and rationality, eternity, omnipresence and divinity. In the Stoic school it becomes the Eternal divine reason immanent in the world and finding its highest interpretation in an ethical order. Man shows in himself the divine -- especially in his soul". (3) Again "Watch how all things continually change, once accustom yourself to realize that nature's prime delight is in changing things that are, and making new things in their likeness. All that is, as it were, the seed of that which shall issue from it". (M. Aurelius - Meditations 4³⁶)(4) The world itself has only a temporary existence. "It comes from God, the primal ether, completes its course and then is reabsorbed in God again in accordance with infinite and unvarying circles." (5) God is material and the source of all that comes out, even man's soul.

In spite of all his materialism the Stoic asserts that "the world order is ethical and that character is man's highest concern and his greatest achievement". (6)

- (1) Davidson op.cit. p.73.
- (2) " op. cit.p 86.
- (3) op.cit p. 89.
- (4) op.cit p. 91
- (5) op.cit p. 91
- (6) op.cit .p.1399

Seneca deems the body to be but a 'prison house' for the soul which is "that part of man which contains the master faculty of reason" (1).

But the Stoics are naturalistic here as everywhere else for the soul is material - but of a very fine texture. The soul is a material entity which is characterized by self-consciousness and moral perception and therefore the ruling and authoritative principle in man, that which guides him to right thought and right action. One ought to live "agreeably to nature". (2) This means that man must recognize the world course as rational and conform to it. Freedom will come through emancipation from slavery to irrational desires. This can only be achieved by the negation of desire as far as it is possible. Modern humanists like Mr. Hayden who promise all sorts of goods must face the Stoics here. "There is only one way to happiness....to turn away from what is beyond ones power of choice and regard nothing as ones own....". (Epictetus) Dissertations IV.⁴). (3)

Theoretically the Stoics latterly asserted an enthusiasm for humanity. Man was made to be virtuous. Virtue is its own reward. It is "A social thing and that the individuals good is bound up in that of the community" (4). What is good for him is good for the community and vice versa. If a man attends to his own interest and well-being it works out for everyones profit. Humanity is an "organism and its parts can do no wrong. On the one hand we have the Stoics appreciation of man's dignity and worth -- akin to God the primal substance, and on the other hand it was taught that if a man harmed another he did it from ignorance.

We cannot agree that the world is "One and Perfect". M. Aurelius likens its imperfections to chips lying about in a carpenter's shop. (Meditations IX⁴²) (5) "A man's lot and circumstances of life are both in the hands of Deity". (6)

1. op.cit. p. 142.

2. op. cit. p.142.

3. op. cit. p.145.

4. op.cit. cited at p. 211.

5. op. cit. p. 211.

6. op. vit. p. 211.

But the question that cannot be satisfactorily decided is whether the deity is personal or impersonal. Epictetus used language that implies personality in deity. "To his intensely religious nature God is personal as everpresent. Father, Creator, Ruler and Guardian seeing our every deed..... holding us responsible to him for our character and conduct". 1. Marcus Aurelius asserts a pantheism based less on the hylozoism of the earlier Stoics than on the rationality of the all; intellectually conceived; it is spiritualistic or idealistic rather than physical or materialistic". 2. The common factor is the notion of a supreme all-permeating, all comprehending essence that stimulates the Stoics and gives impulse to his aspirations". 3. And yet says M. Aurelius "Whatever befalls was fore-prepared for you from all time; the web of causation was from all eternity weaving the realization of your being and that which shall befall you." (Meditations X 5) 4. Truly Stoicism is a mass of paradoxes. Of course truth is often found at the heart of a paradox.

The whole of stoicism is riddled with inconsistencies. It is the best of all worlds but full of necessary evils. Men are brothers but we cannot love them, as it would lead to emotional excess. We can only gain freedom by turning our heart into stone otherwise we should be emotional.

There are two points common to all Stoics namely resignation and indifferentism. Is not Mr. Lippmann a stoic? They make a virtue of necessity. Whatever is, is right. Stoicism seems to have been, largely, talk. In common with Plato and Aristotle it cared not at all about the slaves who made up the masses of the population.

Both Epicurean and Stoic are post-war systems. Epicurus went through life in the spirit of a gentleman, shall we say, and enjoyed in moderation what could be enjoyed. He was not the sensualist and glutton which some have made out and yet he had a profound distrust of life. Both of these systems

1. op.cit. p. 214.
2. op.cit. p. 214
3. op. cit p. 216
4. op. cit. 228.

were born out of shock and disillusionment. Men's fortunes were changing rapidly. Chance of fortune were regarded as the supreme forces. What can man do against an irresistible force which acts without regard for personal merit? Deny it said Epicurus and with dignity. Submit as gracefully as possible said the Stoics. Both are defeatist. Both are humanistic and on a purely naturalistic basis. Stoic philosophy was a varied theory whereby men proved calamities to be blessings. So far as we know Stoicism seldom came down into the valley where men suffered in order to help them. It had no message for the man who was sore distressed. Like Christian Science it was for people in comfortable circumstances or who had tenacity and imagination enough to pretend that evil was not real.

C. The Renaissance.

Stoicism did not survive after the crash of the Roman empire. The Christian church had moved, in the meantime, up out of the hidden places and catacombs of the Empire and now turned in a most un-Christian way upon its persecutors. Some influence of Stoicism was preserved in Christianity but the Greek learning of which Stoicism was the largest off-shoot seems to have, generally speaking, disappeared after Alaric in 410 A.D. sacked the great city. "It might perish", wrote Augustine, "but the city of God built on the ruins of her was Eternal". The influence of the Greek spirit was at an end for a time.

The return of the Greek spirit which is the spirit of modern humanism can be linked, for easy purposes of dating, with the fall in 1453 of another great city. Constantinople in that year fell to the Turks and Greek learning, in the persons of its scholars, became a refugee-looking for another domicile or sanctuary. Italy welcomed the scholars who brought their manuscripts and a great amount of learning that had been lost to the West for upwards of a thousand years.

Italy went mad about the new learning. It was really the old learning. The country at that time was badly split up into a number of petty city states each of which was intensely jealous of the others. Reigning families such as the Medici went on the hunt for new innovations for their courts. This petty rivalry furthered the coming in of the new learning for there were under this system many of the nobility anxious to become patrons of the refugee scholar. That is, once the idea became fashionable.

The new learning resulted in an intense intellectual zeal. De Vinci who was an artist, a mathematician, a poet, an engineer is a fair representative of the many-sidedness brought about by the Renaissance. The word literally means re-birth. It brought great advances in the technique of expression in art and in letters. Great paintings, the coming of the printing press, the intense new interest in life as against the theological emphasis of life in "the hereafter" are pregnant features of this new movement. It is this love

of letters, the classics, which has been called humanities until our modern day. "Thus in Oxford the curriculum known as *Litterae Humaniores* consists of Latin and Greek literature and philosophy".¹ Again "in general any system of thought or action which assigns a predominant interest to the affairs of men as compared with the supernatural or abstract. The term is specially applied to that movement of thought which in Western Europe broke through the medieval traditions of scholastic theology and philosophy and devoted itself to the rediscovery and direct study of ancient classics. This revolt was essentially a revolt against intellectual and especially ecclesiastical authority, and is the parent of all modern developments whether intellectual, scientific or social".²

The new learning entered Western Europe with the return of the soldiery of Charles V. who was down to Rome on imperial business. In Italy it had sometimes emphasized the physical and human elements of experience in such a way as to lead to sensual excess. But at its highest this movement which exalted the importance of life in this world, brought good.

Erasmus, More and Colet raised the Renaissance to a very high level of achievement in Western Europe. Colet's school for boys became the model for education in England and elsewhere. Oxford and Cambridge because church controlled did not like the new learning and it had to fight for admittance. Erasmus believed that he had no need to go to Italy for he could get the new learning, equally as well, at Oxford.

The Renaissance had a direct influence on the Reformation which was the first step towards spiritual equality. Later in the French revolution there was to be a struggle for political equality and who can deny that to-day an intense struggle, not clearly recognized as yet by many, is going on about us for economic equality? It all traces back to the Renaissance and beyond,

1. British Encyclopedia -- Humanism

2. British Encyclopedia -- op.cit.

to the Stoic and kindred movements, to Socrates and Plato, to the early Greek naturalists. We believe Jesus' spirit when recognized has supplemented the humanistic movement but we shall raise this question later.

There is a literary humanism to-day. Its leading voices are Irving Babbitt, Paul Elmer More and G. W. Elliott.

D. The Influence of Comte.

One of the products of the Renaissance was the birth of modern science and the inductive scientific method. In brief this resulted in a direct first-hand study of the world. Men with telescopes upset the old world --- Presently the old idea that all objects were endowed with a kind of soul (Stoicism) was discarded. All of existence came to be viewed as a machine-like business which according to the Deists, had been wound up and set going by a clock-maker. Personal traits and values were beyond the interest of the aforesaid artisan for he was no longer directly responsible. The world went on of itself by virtue of its mechanism.

The upshot was the belief that nature red in tooth and claw exhibited nothing corresponding to personality of any quality whatsoever. Out of such a world view as this Positivism was born. It was clearly enunciated by Auguste Comte.

Comte's major premise is that the empiricist method is the sole way of attaining knowledge. One knows only what one experiences. Hence Positivism gives over the search for final causes and repudiates metaphysics and lays emphasis on whatever is capable of experiment and verification. Research will not go beyond the limits of observation, measurement and comparison. Experience is set up as the sole test of what is real and knowable. What cannot be known empirically is not real. God can neither be denied nor affirmed for he may be only an idea, or an illusion in the mind. Since there can be no certainty here let us go to where certainty can be established; let us give our devotion and strength to our fellow-men whose lives are real beyond question. Hence in the society of men we have a field of service and opportunity which will be a finer thing than elevation to a God of whom we are not certain and who does not require, in either case, our service. Comte's religion of Humanity is thus founded on those activities which open up a great venture of service.

To Comte the real core of religion is the inner quality or mind and spirit of man. There is nothing higher in our experience than the spirit of Man. Therefore Comte sets up the worship of humanity. He postulates or even affirms what he calls Humanity as the end of all worship.

Let us examine his system in some detail for we shall see that Comte is a forerunner of present-day humanism. Especially that humanism which is naturalistic in viewpoint.

Comte saw that Philosophy and Theology were based on the perennial wants of man's spiritual nature for which a real satisfaction must be found. The last stage or positive stage, the successor and fulfiller of the two previous stages, is a negation of the past and yet all that the past had of value is re-affirmed. Comte's main thesis is "that the whole progress of man has just been his gradual awakening to the necessity of renouncing all effort to penetrate behind the veil of phenomena. Man's utmost knowledge cannot reach beyond the relations of particular things to each other..... The individual man himself is essentially related to his race. That is the greatest fact about him. According to Comte the individual man is a mere abstraction and that there is nothing real but Humanity" 1. One must understand that Comte means by Humanity those subjective relationships between the persons of society in order to grasp his theory. "Man as an individual," he declares, "cannot properly be said to exist except in the too abstract brain of modern metaphysicians". 2.

Comte's theory is based upon the law of three stages and in the second place on the subordination of the sciences as a first means to man's social well-being. He does not like Rousseau who had held that the liberty of the individual would bring about a fine social order. Comte, instead of individual liberty, worked an enthusiasm for humanity, guided by science which could be directed to secure the highest happiness not primarily of the individual but of Humanity. This triumph of social sympathy is the first necessity of civilization. (Hayden).

1. Caird Comte's Philosophy p. 106.

2. " op. cit. p. 121

Man in his earliest experience saw in "nature nothing but the reflection of his own face". 1. This anthropomorphism led to a theological explanation of the universe. Presently men recognized law which appeared to be more or less fixed and it seemed to limit the validity of the first explanation. In the ensuing re-examination of the anthropomorphic stage a metaphysical search for first causes grew up. This was a revolt of the mind against the heart for there was set up the theory of one overruling will. In time even the theory of the existence of the will surrendered in successive areas of life to the experience of the uniform and unchangeable order of things. Progressively nature became the name given for the "general cause of things". 2.

Positive science is, according to Comte, the real cause of all intellectual progress. It has always reaped "the fruit of every victory" 3. which metaphysics or theology have won over each other.

Social passion has been the great drive of all the ages. In this way scientific knowledge will act and react, at once limiting and supporting each other, and amid all the darkness of a universe which is "absolutely unknowable" and even relatively to himself is only partially knowable, man can get a kind of unity and completeness to his transitory existence. For all he needs to know is that which experience has been constantly teaching, the uniformity and constancy of the laws of phenomena. 4. Hence for Comte a coherent picture of existence constitutes a religion. Humanity, that is a general subjective relations of men with men, must also be a relationship with the world in which he lives. His religion must have its eyes open to bitter facts and it must be expressed in a noble frame of mind which desires to serve the common good. It follows that the progressive scientific mastery of phenomena will result in the view that the whole race of men is an organic and self-developing unity, in which we as individuals are parts or members". 5.

1. Caird op.cit. p.7

2. Caird op.cit. p. 13

3. Caird op.cit. p. 17

4. Caird op.cit. p. 19

5. Caird op.cit. p. 24

"The life of an individual in any age is what it is, by reason of the whole progressive movement of humanity". 1. The individual can realize himself to be a link" between the past and future of the race, and soldier of humanity in that continual struggle whereby it adapts itself to its sphere of action". 2. which is the mastery of self through the mastery of phenomena. But humanity has no absolute power as it is not the creator. Hence Comte sets up the principle of the Grand Être whose purpose is to "direct provisionally the evolution of our best feelings". 3. Worship of Humanity is a provisional principle from which the new life of "sociocracy"⁴ must spring. All progress depends on mastering nature which can only come about through knowledge and obedience to, even amid difficulty, her laws, Man must submit to nature's way so that he can master her.

The end to which the mastery of nature points in Comte's system is a socialized state. The individual must become conscious of laboring for others. Somehow Comte wished to bring about the development of a social impulse in which even family interests would be given over to the service of humanity. That this relation called Humanity was subjective rather than objective, that is to say no one could actually visualize Humanity, did not interfere with Comte's scheme. Positivism intended to reach out and to finally unite the three great units of society namely, the family, the state and the church.

In the individual there is nothing except physical force which is "very limited when it is merely individual". 5. solitary men must find an organ if they are to be effective. In "great social movements there is a spontaneous convergence of many particular tendencies will, finally, the individual appears who gives them a common centre, and binds them into one whole". 6. Before this ideal social unity can be achieved there must be a mastery of the inorganic world through submitting to its laws. These are the necessities pre-supposed in man's existence. Moral and intellectual influences can only come in afterward,

1. Caird op.cit. p. 25
2. Caird op. cit. p. 26
3. Caird op. cit. p. 27
4. Caird op.cit. p. 35
5. Caird op. cit. p. 36.

in the second place, to modify the ruthless energy of the practical life".1. The family whose bond is affection is "the first instrument in man's social education".2. Capitalists et cetera, who are really the natural leaders lack in consciousness of their social function. The aim of all social reform enters in at this point (and in our own day) for it is the effort to bring back that willing subordination to leaders inspired by the sense of social duty". 3. All social doctrine must be based on scientific knowledge and must be re-enforced by the rise of a new spiritual power to teach and apply it to modern society. "It is the wider spiritual unity of humanity that alone can give renewed strength to the bonds of the material order in the state". 4. This sense of unity will be carried forward by a priesthood of scientists who were to make men conscious that all their occupations were social functions.

Positivism thus sees in human society a field for love and service. Its religion of humanity is founded on realities and actualities of experience, and is wide enough for all our devotion or for spiritual adventures. Humanists say that Humanism is not Positivism. Grant this and yet the affinities of the two philosophies far outnumber their contradictions. Positivism is declared to be an artificial system, substituting the worship of humanity which object of worship is deemed to be an "abstraction having no concrete counter-part in objective reality; for the worship of God who for the naturalistic humanist does not exist." 5. Basically naturalistic Humanism and Positivism are one. "The basal article of the faith of humanism is the conviction that human life is of supreme worth. So jealous is the Humanist of human worth that he insists on regarding it as inherent and not derived from a super-world and of any sort." 6.

1. Caird op.cit. p. 37

2. Caird op.cit. p. 38

3/ Caird " p. 39

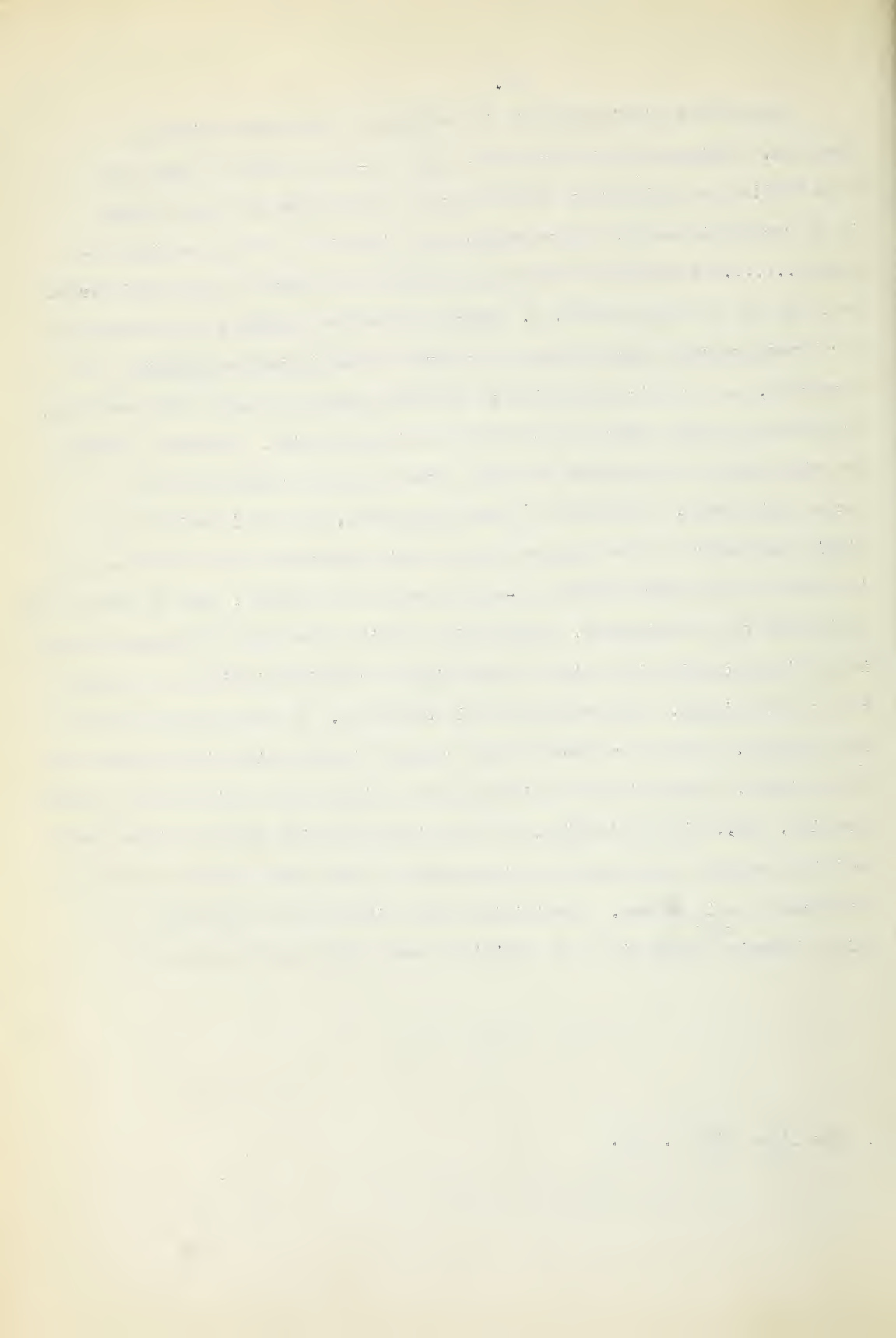
4. Caird " p. 40

5. Humanist Sermons - Carl Reese, Editor p. VI. & VII.

6. Humanist Sermons. op.cit. p. 104-6

This naturalistic emphasis is pertinent to both Positivism and Humanism. Montague (Belief unbound - pages 22-3) as quoted by John Line says "while the indifference of the world to the values of living things is no recent discovery, modern science has given it a new and terrible emphasis.....The better we understand the laws of nature the more indifferent weal and woe do they appear". 1. Hence we have the uniting of an enthusiasm for human progress which has been furthered by the empiricist doctrine of knowledge, to a cosmic naturalism or mechanism which has been, until recently, supported by nearly every great scientific investigation. Humanism expresses the view that we can explain the whole order commonly called nature in mechanistic terms. The point at issue being this, that it is vain to seek within the natural order any moral or purposive activity akin to what we find in ourselves and which affords re-enforcement to our ideals. Man is the supreme achievement of all existence. Beyond him and his observation of phenomena there is nothing knowable with which an intelligible relationship with or 'response to' can be established. Man sets up all his own ideals. He establishes them in his own strength. Ideals are those values resident in man which distinguishes him from animals. Having ideals he is capable of living unto social ends or values. Humanism, then, like Positivism, is the philosophy which seeks to direct human activity towards a realization or incarnation of the human values resident in man because he is a man. Positivism deals with man in a collective sense whilst humanism takes him as an individual and makes what it can of him.

1. John Line ibid p. 106.



(E.) Modern Humanism.

The word humanism is a tag which is being rather indiscriminately used by several groups. This thesis is to be a study of naturalistic humanism but before entering at first hand grips with several exponents of this philosophy we will briefly examine two groups. One is known as Romanticists. The other group which is not naturalistic since its exponents favor theism or at least grant validity to a philosophy of life which embraces the idea of God finds a voice in Irving Babbitt and others.

The Romanticist group are very severely criticised by Babbitt and others who say, first of all, that it is not humanism. It is a school of thought which from a very humanitarian standpoint interprets the life of mankind in an idealistic way. Rousseau expresses the very heart of this philosophy. Babbitt says it is not humanism but my contention is that it has certain features which humanism cannot afford to neglect. The upshot of Rousseau's myth concerning the altruism of natural man's goodness has been to discredit traditional controls, both humanist and religious. "Humility, conversion, decorum all go by the board in favor of unrestricted tempermental overflow". 1. But evidence is, amid all this, that the "will to power" is more than a match for the desire to serve. As one looks critically at life agreement must be made with Babbitt's criticism. To express oneself in modern society has not set up the question very generally whether there was anything to express. Many people have a waist-line philosophy which hunts feverishly for something that never comes that way, -- contentment of mind. It would not be called that but that is probably what is needed.

Elsewhere Babbitt writes "Between the humanist and humanitarianist I have said there is a clash of first principles. Between the humanist and the authentic Christian there is room for important co-operation". 2. The

1. Humanism & America - Foerester- Editor Babbitt p.35. Humanism, an Essay at Definition
2. Babbitt op. cit. p. 37.

weakness of humanitarianism is "that it holds out the hope of securing spiritual benefits -- for example, peace and brotherhood, without any ascent from the naturalistic level". 1. Again "As a result of the combined influence of the various types of naturalists the present age is at once more emotional and more mechanical than any other of which we have historical record". 2.

Babbitt's criticism is that the Romanticist which he calls humanitarianist or naturalist, has put slight emphasis on discipline, upon inner control of appetite. Spiritual anarchy has resulted against which the humanist stands with his law of measure and his emphasis on hard discipline. The dangers of this anarchy, combined, as it is, with the accumulation of a formidable mass of machinery that; in abeyance to any higher will, is likely to be pressed into the service of the will to power, is appalling." 2.

We have had a general revolt by folk who are not just sure what they are revolting against. Art, psychology, morals are but a few areas wherein an escape from moral obligations is sought. The masses must learn that liberty never consists in mere release from old restraints for thereby seven devils will come in where one was before. Much of the revolt has expressed itself in an apparently deliberate attempt to muddy all of life in the name of a realism which is but a revolt against any ethical interpretation of life. We are reminded by Paul Elmer More that "brain power is no guarantee for rightness of thinking". 3.

A very interesting defense of the central point of Romanticism which is of course, 'that the heart must be trusted as well as the head' is made by Lawrence Hyde in his book The Prospects of Humanism. "We accept, then, the principle that the act of understanding is one in which the whole man is involved". 4. The right to set up truth and truths is based on other qualifications besides the purely intellectual one. The wisdom of the heart cannot be neglected for the

1. Babbitt op. cit. p. 44

2. Babbitt op. cit. p. 45.

3. Babbitt op. cit. p. 50

4. Humanism & America - Paul Elmer More The Humility of Common Sense" p. 64

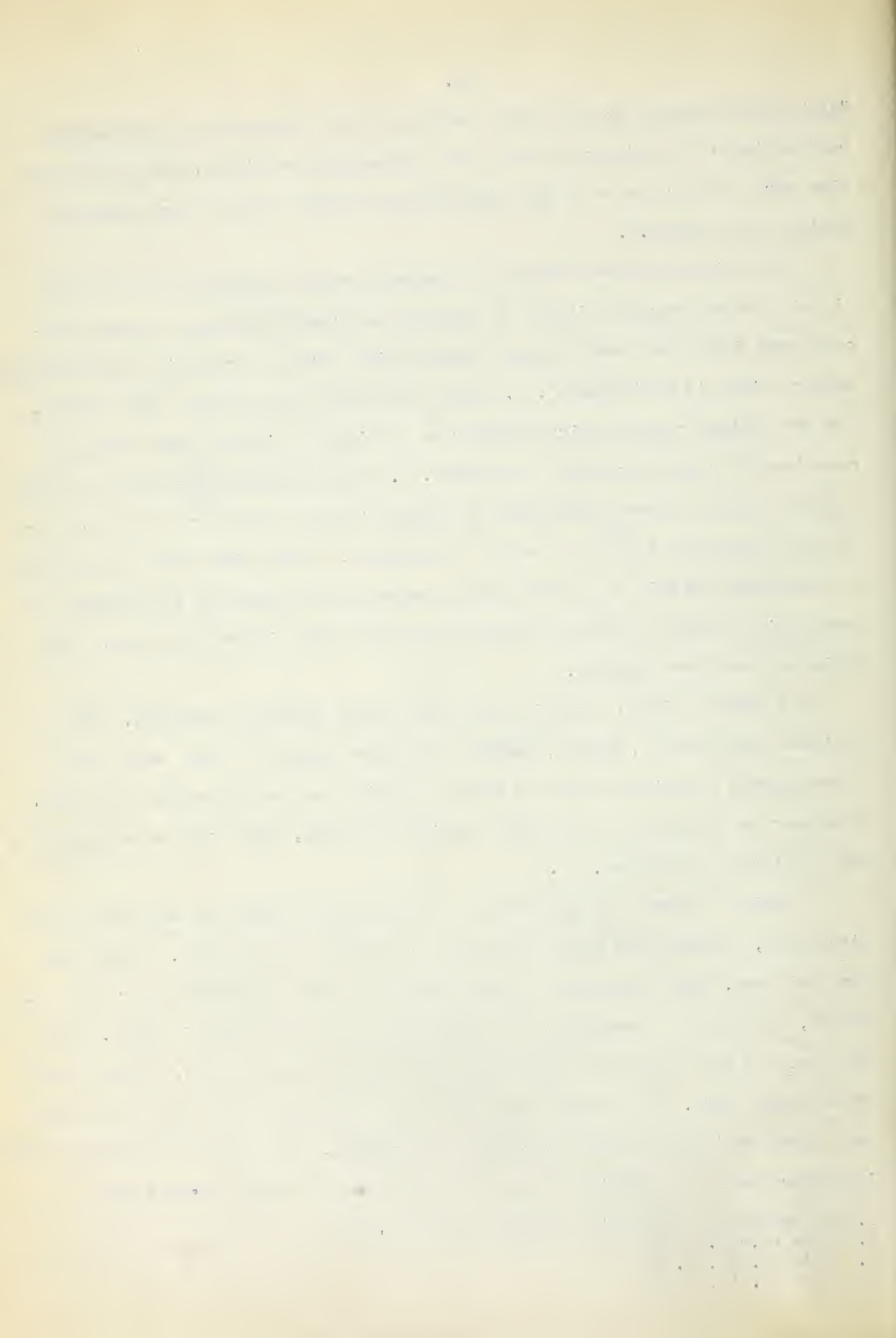
Individual becomes more and more conscious of the inability of the secular, rationalistic intelligence to deal with fundamental realities, and at the same time more and more aware of the significance of those things which cannot be defined only shown". 1.

The highbrow Hyde defines as a person who has "permitted that part of his mind which exercises itself in analyses and classification to become unco-ordinated with those most delicate organs which serve to bring him into sympathetic rapport with his environment". 2. Again "The more our spiritual life unfolds, the more things reveal their character to us directly without there being any occasion for recourse extrinsic evidence". 3. Whilst modernists^{are} expert in putting objects against modern backgrounds of thought it does not occur to them to submit the background itself to serious examination. Hyde thinks that the humanists are one-sided and fail as in the more delicate issues because of the disunity of personality caused by the gulf fixed between both the mind and the heart. The whole man must see inwardly.

A partial view of life is that which can be attained otherwise. Hyde believes that Russell, ~~Crutch~~, Babbitt and others reveal for this very reason a very marked individual bias and that no one of them has centrality of vision. Blindness is ultimately of the soul, vision the fruit, not merely of cerebration, but of sincere aspiration." 4.

Ancient truths came not merely of intellectual assent but chiefly through discipline, through what these men chose to express and to embody. Since what they believed, they incarnated in their flesh and lives they have power over us. "Talk", says Carlyle somewhere, "has no meaning until the thing is done". What the wise men formulated as a philosophy was what they experienced. It was based on what they were. Can anyone escape this insinuation? To-day men are looking for a "way out" and we need directions for movement. Hyde says that Lippman overlooks the fact that the "disinterested" wise man was committed to what was

1. The Prospects of Humanism, Lawrence Hyde p. 24
2. Hyde op.cit. p 30
3. Hyde op.cit. p. 34
4. Hyde op.cit. o 36.



practically crucifixion of the carnal or ordinary self. The humanist must incarnate or "make flesh" the word of discipline which he offers but so long as the head is divorced from the heart his word will not have authority.

"If we are to live creatively we must undertake something more fundamental than merely checking our lower impulses". 1. We must transmute our native powers or harness the powers of the cave men to something larger than our own ego. We cannot leave out the fact of emotion as Babbitt does. "He is an intellectualist who is unwilling to face the ultimately inescapable obligation of putting his trust in a wisdom which is only to be acquired at the cost of transcending that plane on which the intellectualistic self is supreme." 2 We must respond to life with our whole being for our life is essentially one. Who can escape the implication of St. Paul in First Corinthians. "The eye cannot say to the hand I have no need of you." 3. The humanist must not localize the issue by making the solution only a mental dialectic void of feeling. One wonders if the humanist maintains his protest against the Romanticist in order that he might substitute a concern with cultural problems for a more deep-seated challenge to live creatively. The great examples in creative living were essentially simple minded and did not use the complicated codes of their generations as a medium with which to speak their message.

The Jesus of the Gospels did not divorce his mind from his heart. The Romanticist is right to a degree but when his heart lets him run to sensualism even though in the name of beauty let us check him up by our humanist friends test or measure of the disciplined or ordered life. There is a true Humanitarianism which is not so wicked as Babbitt makes out.

The second group have given voice to their literary humanism in the book Humanism and America. This movement has fellowship with the humanism of Erasmus and More and Colet. It looks for great things if it can restore them, from two principles which have been valid in Europe for ages, namely "the Spirit

1. Hyde op. cit. p. 92
 3. " op. cit. p. 97
 3. " op. cit. p. 1. Cor. 12.

of a gentleman" and "the spirit of religion". Now religion and philosophy from which comes literature, seek to interpret life. That is their function or calling. The novelists convey their interpretations through an imaginative series of concrete situations in which a hero or heroine is set up battling bravely for "sweetness and light". To-day philosophy and literature, and religion increasingly so, is realistic and the first two are sometimes very naturalistic. Modern literature expresses a frankly physical type of existence which is unabashed by animallike impulses. It expresses what I sometimes call a waist-line philosophy which seldom rises above the stomach and is usually lower than that. There is no significance to life beyond the immediate and physical enjoyment or experience of the passing moment. It seeks to live intensely with odd results. It does not pretend to be ethical or philosophic but realistic. This realism, portrayed in current novels, so called which leads to sensuality of varying degrees of lewdness done up in the name of art and the like, is protested against by the literary humanist. Note ninety percent of the films, the mania fads in dress and exterior decorating and what not and you will agree that the protest is valid and opportune.

The exaltation of biological factors in life puts life at a level that is sub-human. Anyone who reads the essays "Dionysus in Disman" 1. and "The Dilemma of Modern Tragedy" 2. will get the point of the literary humanists attack. They blame it on the influence of humanitarianism as personified in Rousseau and his doctrine. Literary humanism on the other hand aims at the integrity of life in which all our parts, eg. instincts and impulses, will fall into place. These humanists say that an existence marked by poise and dignity can be attained only by subjecting the various impulses of our nature to our

1. Humanism and America op.cit. p. 205.

2. Hymanism and America op.cit. p. 127.

own higher will. It recognizes three levels of experience, the natural and the human but has no dealings to speak of with the divine. It is dualistic for Paul Elmer More asserts "that a stone and the human soul cannot be brought under the same definition". 1.

G. R. Elliott defines literary humanism as "the study and practice of the principles of human happiness uncomplicated by naturalistic dogmas on the one side and religious dogmas on the other". 2. Humanism makes a high claim for life but it is an adventure without God. Morals and ethics must stand on their own feet and create their own authority. Yet as we shall see there is much in common between theism and humanism that is both literary and naturalistic. Life is worth going on with even though it may not last long. At the heart of life there is something fine and lovely which it is our duty to express. Something of the nature of this duty is found in the life of Jesus and some seers such as Socrates and Plato and Aristotle. But Christianity leaves Christianity and goes a step farther. For theists realize that, that which it is our duty to do and to become rises up out of the very nature of things; that the 'Creator Spirit' is at work in the universe with mighty purposes not fully told; that the ethic of Jesus Christ which is so generally admired, springs out from his faith in and response to a living and creative God; that we cannot make the ethic prevail without the regeneration of heart which follows our catching the vision of God and surrendering to it. "My father worketh hitherto and I work". 3.

Humanism is a way of discipline for the humanist knows that the quality of life is higher or lower according as our power of restraint is exercised. The humanist of the Renaissance aimed at a harmonious development

1. More op. cit. p. 73.

2. Humanism and America G. R. Elliott, The Pride of Modernity p. 99

3. N. T. John 5, 17,

of their faculties in this world rather than at other-worldly felicity. He appeals to his intuition to settle what is right. Babbitt cites as an authority to establish the fact that human nature has a centre, Pascal to the effect, "that the great man is he who combines in himself opposite virtues and occupies all the space between them." 1.

If human nature has a centre then humanism must set up a model for imitation. It differs from religion, in putting as the basis of the pattern it sets up, not man's divinity, but something in his nature that sets him apart simply as man from other animals and that Cacciari defines as "a sense of order and decorum and measure in words and deeds". 2. This is needed for the naturalistic mood has led to a surrender of poise in favor of the new unique and spontaneous elements of experience.

Humanism has two main meanings according to Mr. Babbitt. First it has a historical meaning of the scholars who turned to Greece and Rome. Latterly it has a psychological meaning derived from the experience of the historical group. "Humanists in this latter sense are those who, in any age, aim at proportionateness through a cultivation of the law of measure". 3.

"The humanist is not hostile to science as such but only to a science that has overstepped its due bounds, and in general to every form of naturalism, whether rationalistic or emotional, that sets up as a substitute for humanism or religion". 4. In getting his centre the humanist may appeal to tradition or intuition. Both modern and modernist are under compulsion to accept in some form the ancient maxim that "man is the measure of all things". 5. Only the modern bases his measure on the

1. Babbitt op.cit. p. 22
2. Babbitt op. cit. p. 28
3. Babbitt op. cit. p. 30
4. Babbitt op. cit. p. 32.
5. Babbitt op. cit. p. 32

"perception of the some thing in himself that is set above the flux and that he possesses in common with other men". Whereas the modernist loves and bows down to "the changeful within and without himself".

Babbitt asserts that Lippman's "high religion" becomes "disinterested" ^{only after} the scientific fashion, that he ignores the gap between the wisdom of the ages and the laboratory method, that he escapes from humanitarian tendency (which is Babbitt's pet aversion) only to encourage the main tendency to accord to physical science and unwarranted authority.

For ages Europe depended upon the "Spirit of a gentleman" and the "Spirit of religion". The first has obviously declined, especially in the collapse of traditional standards in America. Again Altruism is not a substitute for the supernatural.

Babbitt says further on, --- "I believe that the humanist will finally be forced to recognize that there is truth in Pascal's contention, that he will have to take sides in the debate between naturalists and supernaturalists, r....For my own part, I range myself unhesitatingly on the side of the supernaturalists. Though I see no evidence that humanism is necessarily ineffective apart from dogmatic and revealed religion, there is, it seems to me, evidence that it gains immensely in effectiveness when it has a background of religious insight" 2.

Babbitt challenges Lippmann not to abandon the conception, that the modern man appears to have lost, that "there is an immortal essence presiding like a king over his appetites".3. Why not affirm it? The higher will must simply be accepted as a mystery that may be studied in its practical effects, but that, in its ultimate nature, is incapable of formulation".4. We must turn

1. Babbitt op. cit. p. 32

2. Babbitt op. cit. p. 39

3. Babbitt op. cit. p. 39

4. Babbitt op. cit. p. 40.



We must turn the higher will to account. The chief enemy of the humanist is that one who dismisses the "One, which is actually a living intuition, as a metaphysical abstraction" 1. Babbitt raises the question of the difficulty of determining what is genuine religion. He sees in both Christ and Buddha the principle of renunciation. "The humanist does not carry the exercise of this will beyond a subduing of his will to the law of measure" 2. "The individual who is practising humanistic control is really subordinating to that part of himself which he possesses in common with other men, that part of himself which is driving him apart from them". 3. The first step to overcome the prevalent anarchy is correct definition. We must have a "new Humanism" or a "new Christianity" if we are to escape "from intellectual anarchy, from unbridled individualism, from unsualism, from scepticism, from pessimism, from every aberration which for a century and a half has been harassing the soul of man and the society of mankind under the name Romanticism". 4.

It is evident that this group, of whom Babbitt is perhaps the chief spokesman, is not antagonistic to the philosophy of theism.

1. Babbitt op. cit. p. 42
2. Babbitt op. cit. p. 47
3. Babbitt op. cit. p. 49
4. Babbitt op. cit. p. 50.

SECTION II

The Naturalistic Humanists.

We have now come to the group with whom we must contend in the interests of theism. This group apposes Literary Humanism and Christian theism with a rather dogmatic denial. There is no God and that is final. Man must live out his little day upon this planet. He has no destiny beyond such richness of experience as he can attain to during his three score and ten years. It is a bootstrap philosophy.

Not only is there emphatic denial of theism but vigorous charges are brought against the groups who believe in God. They are cowards and do not face life as it really is. They, as a group, have done more to hold progress back than to advance it. Theistic beliefs are put aside as not very worthy any who are not superstitious,

But now, they assert, we have the scientific method and let us have high faith, along with that, in the rational man. The new scientific technique will bring new freedom, -- "a new earth" but no heaven. Only Mr. Lippman, alone, regrets the loss of the ancient certainties which the "acids of modernity" have cut away. Men still require those values and experiences for which they stood. There is something akin to a gloomy lament in his book "A Preface to Morals". The other two men, Otto and Hayden, whose viewpoint we shall examine, exalt in what they choose to call their new liberty. Otto seeks to make his faith in the non-existence of God radiantly and creatively positive. Hayden, in his turn, writes with a beautiful flow of diction and almost, at times, sings a hymn of joy or praise.

We shall examine then, the work of these three men.

"A"

The Quest of the Ages as Defined by Mr. Hayden

Professor Eustace Hayden of Chicago University presents a very similar viewpoint as that of Mr. Otto, in his book "The Quest of the Ages". 1. He writes with passion and his style and diction is beautiful. The central thing in religion is the quest for the good life" wherein God is left out entirely. As we shall see the good life is a life of social relations plentifully surrounded by material goods. The quest has come out of an "inward impulse" which has driven men to seek the good life. In the past the quest being unanswered man put his answer into another life. He created the Gods to hide his disappointment. Now with our new scientific powers we are in a place of power wherein we may realize the good life.

"The winning of satisfactions of elemental needs of life was man's central interest" 2. In that shared quest for the values of a satisfying life is the fundamental motive. The looking to spiritual factors came in when we were thwarted here. Mystery there was in all this for the men who made the religions of the past. But in religion itself there was no mystery for its origin is in "natural human hungerings" and it was entirely practical. This blending of the practical and matter-of-fact use of knowledge and the magical-social ceremonial into a single unit was characteristic of early religions.

"It was the dismal failure of men to find the good life on this earth, which in centuries long past gave primary importance to the compensatory unseen world of wish and ideal". 3. Nature was too much for him. With the religions of culture came disillusionment so that the religious quest turned a social order in which frustrated ideals might be realized. The heroic spirit of man refuses to accept defeat." The desire-driven spirit of man refused to be denied;the long labor in which sons of earth had been engaged throughout the ages in the effort to wrest a good worthwhile life from a reluctant planet came at last to be read in terms of theology, of ideas of the supernatural, of beliefs regarding another world.....where humanity, baffled and

broken, yet with hope ever renewed, battles still for fulfillment, there is living religion. For life refuses to be conquered" 1. It is a struggle with nature. Give man a sufficiency of goods and he will be happy. But will he?

The historic view, continues Hayden, is that all religion is a product of social living and that all truth " is hammered out on the anvil of human experience....." 2. We really require a compromise between Eucken 3. who moors men to infinity and Hayden who moors him to social struggle. Every serious minded person knows how hard the complex loyalties of our modern world bears down upon the individual's spirit. Hayden continues "The endless complexity of modern civilization adds to our perplexity, The new science has transformed the whole significance of earthly life for man. It has given him powers over the material world beyond even the most fabulous dreams of the past. Steam, Electricity, means of swift communication, have so conquered space and time that the problems of every little nation become world problems. Sleeping cultures of oriental lands awoken, startled to find themselves in the steel grip of machines, thousands of miles away. A power-driven civilization has settled itself down over all the world, changing the old conditions of life, altering the habits, hopes and needs of men, multiplying and intensifying problems. Like a fairy God-mother, science has put in to the hands of men the magic wand,... a marvelous technique of control over nature. The powers of earth, and air and ocean bow obediently to the human will. But the gift avails nothing until all this power and knowledge

Notes of p. 34 included on this page.

- p. 34. 1. Professor Eustace Hayden...The Quest of the Ages.
 2. Hayden op. cit. p. 2
 3. Hayden op. cit. p. 7
 Page 34. 1. Hayden op. cit. p. 15.
 2. Hayden op. cit. p. 17
 3. ~~Hayden~~ Eucken Truth of Religion p. 211.

is moralized, humanized and made safe for culture."1. Bertrand Russell has asserted from time to time that science is putting power into the hands of undisciplined men. We must, he somewhere suggests, find a way to inoculate the unscrupulous ones with kindly sentiments. Now Mr. Hayden's description is apt but he must face two things. How can he control the human spirit when it is rebellious even after he controls nature? Again wherein is there any truth in the above statement which constitutes a genuine and essential denial of theism? The humanist cannot ignore the fact of conversion as known to the Christian theist. Has he any moral equivalent to it, or a substitute for it? "Our problem is to summon sufficient intelligence and good will to develop a social order in which the creative energies of men will find their glory in the achievement of spiritual values of an evermore richly satisfying life for the race. This is to take up the time-hallowed task of man, the religious quest of the ages"2. What Hayden appears to mean is that if we create abundance of goods so that life becomes comfortable we shall have reached our goal.

"The dawn will be near when the machines are at last freed from greed and subjected to the beautifying of life; when a new educational science shall develop the individual to full capacity for co-operative service and make him a thinker capable of dealing with facts; when a new organization of society shall so distribute the resources of the earth so as to give every last lonely child of man at least a free opportunity for release of all his powers. Tens of thousands of creative spirits now submerged and lost may then arise to continue the task". 3. Educational science shall teach the lessons of co-operation. This is to say that science has the last word in regenerating unsocialized lives. Is it true?

1. Hayden op.cit. p. 18 & 19

2. Hayden op. cit. p. 21.

3. Hayden op. cit. p. 25

In Chapter four Mr. Hayden hits upon much the same as we shall find presented by Mr. Otto. "When evolution clashed with cosmology in the nineteenth century, modernizers made peace by asserting that evolution is God's method of creation.....The question of ultimate origins may be an insoluble problem. Modern science is, at this point, in exactly the same position as the theorizers of the ancient world. To begin with Tao, or God, or galaxies is only to postpone the question and put a term on thought. Before the beginning, both philosopher and scientist stand silent, gazing into the unknown" 1. Later, "The age of man is but a moment in the clock of time, the age of culture is still more brief, yet man would read the meaning of it all in terms of his noblest hopes. The historic dualism place fulfillment above and beyond the world in another realm of reality.....The new naturalism seeks fulfillment in a more satisfactory social order of this world. Spiritual values have meanings only in human relations and are as much a part of the evolutionary process as the physical structure of man. See from the standpoint of philosophy of religion, the quest of the ages points to the control of the process of evolution on the social level for the actualizing of the highest values in human living" 2. Can we get spiritual values without a foundation in something finer than ourselves? To my mind Mr. Hayden does not face the problem of the inner life,---for out of the heart comes all manner of evil. The new naturalism may provide goods but that, in itself, is no solution for most of our social problems. The use of goods always sets up a moral problem. That is to what end shall we use them? A knife in the hands of a surgeon is a different instrument than what it is when it is in the hands of an assassin. What can naturalism do about the

1. Hayden op. cit. p. 44.

2. Hayden op. cit. p. 50.

difference. The assassin inner life must be changed or he will remain an assassin. Of course we can lock him up.

"We must deny God when God must be denied, in order to clear the way for a nobler and worthier conception of the nature of the "cosmos milieu" which gives man courage and confidence in his search for the values of life has through the centuries been the task of the prophet and the reformer" 1. Again, "The knowledge given in the mystics experience was found to be no greater than that of his social environment.... The idea of God's existing in an invisible realm was a part of the heritage from our primitive ancestors. Even when modern intellectuals surrendered the supernatural, they still continued for generations to make a division of their one reality between nomenal and phenomenal, spiritual and material, another relic of the ancient age". 2. One does not read far in most humanist essays before the statement is made that intelligent people have given up the supernatural. It is not as true as they would have us believe. Again, even after God was drawn w within the universe man continued to read it in terms of their inherited ideas of God "as purpose, providence, and perfection." "More than a century of drifting religious philosophies intervened before man came to appreciate the relative and functional nature of the God-ideas and to take seriously into account the materials of the religious sciences. The changing ideas of God during the last few generations were the result of an effort to retain the traditional idea and at the same time come to terms with man's new world of knowledge and experience. It was still apologia and rationalizing rather than empirical analyses". 3. The result philosophizing was that ~~that~~ the sharp meanings of the old theology was washed out and the old terms were refilled with new meanings. Hayden is saying what we shall find Lippmann saying, that is that we have lost God by changing our terms in describing what he means to us today. That is to say in giving a new content to old terms we lose the reality ..

which they in their day sought to express. I do not agree.

Surely there was always a vital difference between that terminology with which in successive generations, and by using the knowledge of their own day, men sought to express in language that "something" beyond themselves with which they felt a kinship, --- and that "something" as it is in itself. The old terms and the reality of God are two different things. As Patmore says;

"Whats best worth saying

In divinity and love can's be said".

and yet we must always try.

Presently, continues Hayden, "the finite God reaches the minds of folk (at last) in the popularizations of Wells & Kennedy. But with this change in the idea of God went also some of the old values. "For, he continues, "a really finite God could not furnish the peace and security of the past, nor give an absolute guarantee of victory"¹.

Religion is a search for a perfect existing God but Hayden would deny the possibility of meeting such a God in actual experience. He agrees with Mr. Ames who has defined God as a symbol of our highest social values or ideals. For Hayden the central element in religion is man's search for a good life. He is a naturalistic humanist. Indeed all humanism and philosophy turns upon the author's conception of God. One could, by way of contrast, say that Jesus was the great humanist and that he did discover and appreciate the individual. It was not the Greeks nor the modern humanist.

It is a question, already raised by me, whether all intellectuals

Notes for Pages 38.

1. Hayden op. cit. p. 95
2. Hayden op. cit. p. 103.
3. Hayden op. cit. p. 104

Page 39.

1. Hy den op. cit. p. 107

have discarded the supernatural. Irving Babbitt has not and many others have not. Surely we can say that the supernatural breaks into the natural and that there is no clear line of demarcation. Practically Hayden is wrong in stating that we "continue to make a division". 1 We shall later argue that history reveals the Eternal creative activity in Time. To many of us the only dualism remaining is that which must be set apart because it appears to be beyond science and thought and over against that which we can immediately appreciate.

But for Hayden the only support for man in seeking to win the good life is the enfolding social environment. Three factors are in man's favor. He is supported by the stable balance of the natural world. Also he has a secure biological heritage. Finally "a third and more important phase of cosmic structure is the enfolding social environment. This, in the last analyses, is his real support, master, guide and the Guarantor. It, too, is older than the individual and the generation. It is the continuously growing and conserving continuum of racial experience in civilization and culture". 2 It almost reads as if Mr. Hayden was invoking cosmic blessing upon things as they are in social conditions but we know that he is not. "It is in this social mode of cosmic life that the values and ideals of religious quests have their secure place. Even a superficial knowledge of the gods is enough to show clearly that the social and human structure is the source from which they have derived character and definition. Spiritual values are the tried, transformed and tested fruitage of long centuries of experience in social living. They are evolutionary products. They, too, belong to the very nature of the world.....Safely held in cosmic actuality, enshrined in the heart of a group, they exercise a dominant authority over individuals---Commanding loyalty, giving assurance and hope. All religions of mankind have recognized the

1. Hayden op. cit. p. 110

2. " op. cit. p. 114

3. " op. cit. p. 115. (P-41)

controlling authority of these social values and ideals". 1. This passage impresses me as a very naive piece of Argument. Later he writes that "the values of God, to be actual, must be woven into the warp and woof of the organized life of the world". 1.

At times, Hayden confesses, the new dream in past times seemed to end in cynicism as one after another of the social forces escaped its service but to-day we cannot copy our ancestors in seeking out what he calls a "dream world". Indeed we are better off for "the consciousness of social solidarity has made us able to enter sympathetically into the lives of our fellows, even at times across racial bounds".2. One wonders if Mr. Hayden is fully aware of the source of the Negro problem or the reason that the U.S.A. has erected so many barriers against other nations. Surely he is leaving out those colors which would not let him paint a nice picture. He adds that "the modern ideal of the good life must be social and inclusive in an entirely this-worldly sense".3

Earlier in his book Hayden had said that when we have realized the good life there is no objection to continue the use of the word God. "But the continuation of the evolution of the planet by a social organization, eventuating in a unified world intelligence, heart and purpose, is a 'must be' rather than an 'is'...God in this sense of unified Cosmic support and leadership belongs to the future.....God may be thrown up later in the process but is not now." 4.

We must win! We have burned our bridges behind us. No longer will the ancient solution suffice. After all is said and done Hayden has a vision of a splendid social programme but I do not believe that it has any "go" to it. There are historically speaking two expressions which have come out of the theistic faith and that cannot be lightly dismissed.

1. Hayden op cit. p. 125

2. Hayden op. cit. p. 169

3. Hayden op. cit. p. 169

4. Hayden op. cit. p. 120.

The first we see as well as anywhere else in the "inner light" spoken of by the psalmists and the second is that social adventure of protest that we see in the prophetic succession. Historically the protest has usually grown up out of that "inner experience" which we call faith in God. Nor am I, as Mr. Hayden implies that theists do, reading back into the lives of the prophets that which is not there. One requires to read Amos or Micah for himself to see what Mr. Hayden pleads for, and more, in his social crusade. "What doth the Lord require of Thee but to love mercy, to do justice and to walk humbly with Thy God." 1. The inspiration of the prophet, Mr. Hayden, notwithstanding, was more than human and social. The vision of Yahweh was the first factor. Never has our society on this continent had so many social programmes as it has to-day and yet we are not getting very far. The reason is that they have no power to cleanse and revive the heart or inner life of man. Many churches fail at this point too or they would count for more. Life works from "within out" and not from "without in" in the last analyses even though an empty belly maketh a bitter spirit.

"The task, " says Mr. Hayden, "is to impose human purpose upon the cosmic process, to shape the course of flowing streams of life.....so that it may converge towards practical expression of creative idealism". 2. To create a good social order is our sole aim. "It is the practical technique for actualizing these ideals that is needed and which is lacking here and in the Orient". 3. The way must be discovered by trusting intelligence dedicated to scientific investigation. Evil passions of men may be overcome in this way if Mr. Hayden is correct. Babbitt, More and Elliott all say that humanism may be supplemented by Theism. "It is inevitable that intelligent idealism will seek some organized unification

1. Micah, 6, 8.

2. Hayden op. cit. p. 307

3. Hayden op. cit. p. 224

of the social structure as an instrument of guidance.... but individuals are developed in an existing society which must be changed before a good generation will arise. If we could transform the "social milieu" we could produce the new individual, if we could produce the new individuals they would produce the new society" 1. If we could! Christian theism has produced some splendid examples of the "new man". "We require something to oppose to time" 2. says Eucken or else it follows that our opinions remain the sole orbit as of what is good and true.

Surely we have the key of understanding in the world by what is in us. So speaks A. E. Taylor in his important book "The Faith of a Moralist". "It is surely arbitrary to assume that while our physical structure and its history throw light on the character of the system of realities which includes human organisms among its constituents, our moral, aesthetic and religious being throws no light on the nature of this reality.There must be at least as much to learn about the inmost character of the real from the fact that our spiritual life is controlled by such-and-such conceptions of good and right as there is to learn that the laws of motion are what they are.....Our geometrical knowledge may be much clearer than our knowledge of life and sentience, and this again much clearer than our knowledge of our own moral being. And yet, it may well be that, for all its dimness, it is just this knowledge which brings us most directly into contact with the very heart of reality. "For in a world dim with unprecedented bloodshed, misty with subtle suspicion and self-seeking, and darkening ever more with impiety and lust they would produce by political(i.e. legislationists) or social machinery the lights of peace, goodwill, purity and temperance. They are busily wiring a twilight world

1. Eucken -- Christianity and the New Idealism p. 38-41

2. A. E. Taylor, II. volumes-- "The Faith of a Moralist".

for incandescent goodness. They would arrest and soften with electric legislation the awful working-out of divine laws." Perhaps this quotation is an apt comment on Mr. Hayden's naive philosophy of humanism?

(B)

Is There a God. -- Mr. Max Otto will Answer.

Recently when the Christian Century published a debate known as "Conversation about God" the management chose Max Carl Otto of Wisconsin University to present the naturalistic humanist position. His best known book is recent ---- "Things & Ideals".

Professor Otto calls his non-theistic position "an affirmative faith in the non-existence of God".¹ He asserts that his position differs from the athiest who dogmatically says that God can be known not to be and the agnostic who is negative or neutral. "Gradually writes Otto, "A new faith took shape, a faith as affirmative as the old one, though now in the non-existence, rather than in the existence of God. It is important to emphasize this fact of affirmation. One can be without a belief in the existence of God or have a belief in the non-existence of God" ². For Mr. Otto the two positions are drastically different.

In answering Mr. McIntosh and opponent in the debate who believes that there ought to be a God Otto says "Indeed I am convinced that a Cosmic Being, if such existed, would be unable to appreciate the true, the good, the beautiful as these are experienced in the life of humankind, even as a human being is unable to appreciate the satisfactions peculiar to the world of fish and fowl." ³. Man must develop his own powers.

"Usually", writes Otto, "It is regarded as necessary that certain great truths must first be set up in the light of which particulars of experience may then be interpreted. But he chooses, what he thinks is an opposite course to that of the theists. He will be strictly inductive and not deductive. Also he will be inductive in a particular sense. "Life has taught me to pursue an opposite course; to take the particular situation as authentic, to interrogate it for light and leading" ⁴. (Dewey?)

1. First cycle The Christian Century, Feb. 24, 32. p. 250. The debate was run in cycles ie. the three spokesmen each had a turn. We shall refer to cycles 1, 2, 3 and et.
 2. First Cycle op.cit. p. 250. 3. First Cycle op.cit. p. 252, 4. First Cycle op.cit. p. 252

The debate at this point of course is as to what sort of background Mr. Otto will his particular situation over against. Situations, like quotations, require a background if they are to yield up their proper meaning. We shall keep this point in mind throughout this thesis.

"I have learned that it was the search for the "Good life" that gave rise to the concept of God; that moral customs gave rise to ethical principle; that everyday thinking with its ups and downs, gave rise to logic. It was not the other way round. After the same manner, worthy philosophies of life, worthy programmes of living have been, are or will be the outgrowth of specific loyalties to the better alternatives offered in acting, feeling and thinking" 1.

What are the alternatives? This is to raise the question of value which we must face later. Otto, of course, is asserting that all value is of our own creating. That an experience of God, authentic to many, is but a projection or illusion. Religion as a response to God is a mistake. It is a question whether Mr. Otto is not about as naive in his faith in alternatives to theism as it is possible to be. It is tragic to be a theist who, according to our author, "turn themselves, and encourage others to turn from the flesh and blood, the intelligence and goodwill, on which they have been, and are dependent for every blessing their brief and troubled existence can yield". Surely Mr. Otto does not mean just what he says but later he confirms it, he believes that the use of ones intelligence is somehow inconsistent with theism. Without a great deal of work we could assert and name a long list of believers in God who are prominent in medicine, education, social reform and in other worthwhile activities. Was not the church the mother of education?

1. First cycle op.cit. p. 252.
2. First Cycle op. cit. p. 250

Mr. Otto believes that personality is "incompatible with the great vastness it is made a property of in the common religious conception". This raises the real question of our problem. Can man respond to anything "beyond himself"? Or is it only a projection of his desire to which he prays? Speaking of projections one feels that the desire for the "good life" when looked for among actual people is not the fine thing it is made out to be in the writings of Mr. Otto and Mr. Hayden. Taking ones stand on the sufficiency of man by no means clinches the argument that ascribing personality to the power of this universe is naive and childish and unworthy of full grown minds. If Mr. Otto is right man is supreme for who of us knows anything finer than personality. It naturally suggests itself that being a person, being able to sit in judgment on ones environment, being able to plan, to think, to dream, that the experience or stuff we know in ourselves and which we call personality is not without kinship to the creative power of the universe. Again, just who in particular does Mr. Otto mean by "Man"? Does he mean the laborer, the coal-miner, whose empty belly in these present days make the bitter spirit, or the mobs of the race-track or has he in the back of his mind only a small select group sitting in rather comfortable circumstances in booklined studies or dens. Frankly a great many people whom I have met make me utterly dubious of "the sufficiency of man" unless his heart is regenerated. Can social idealism do that? I doubt it. Rather does idealism follow a change of heart.

Otto does not think that the new views lately prevailing in natural science are of help to one who wishes to believe in God. He quotes from Sir James Jeans's book "The Mysterious Universe" in which Jeans asserts that "The universe begins to look more like a great thought than like a great machine". 1. What does it matter adds Otto "Is this, then, all that life amounts to? To stumble, almost by mistake, into a universe which was clearly, not designed for life, and which, to all appearances, is either

1

The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science. The author discusses the various theories of the origin of life, and shows that the most probable is the theory of spontaneous generation. He then discusses the evidence in favor of this theory, and shows that it is supported by the facts of the case.

The second part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The third part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The fourth part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The fifth part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The sixth part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The seventh part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The eighth part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The ninth part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

The tenth part of the paper is devoted to a discussion of the evidence in favor of the theory of spontaneous generation. The author shows that the evidence is of a very strong nature, and that it is supported by the facts of the case. He then discusses the various objections to the theory, and shows that they are all unfounded.

totally indifferent or definitely hostile to it, to stay clinging on to a fragment of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are doomed to final frustration, and that our achievements must perish with our race, leaving the universe as though it had never been" 1. Is it really as bad as all this? We must agree that we do not gain much by picturing the new cosmos as the "Thought of a Divine Mathematician". Otto properly calls some of the new theories hallucinations of despair so far as proving the reality of God is concerned.

Mr. Otto suggests a point which we must face later. "We have seen only a small part of the drama. Once it looked as if the play had been designed for fish, then for reptiles, then for mammals now for man. But the play is not over". 2. That is true and if that which we have called personality is only in the making there is a great future ahead. We do not know of a higher quality of life than that unity in man which we have called personality. Possibly, while our role in the drama is only an episode for our years are "threescore and ten", we are going in the right direction in a drama which now seems designed, Mr. Otto's own words, for man to play some little part in, in asserting that that which is beyond our 'knowing' at least has a quality with that which in us "knows". Not only in us is there the quality and capacity of "knowing" and setting in judgment upon the 'known' but also the capacity to reach out for that which at the present stage is unknown. Life grows. So does that which we call personality. Does it just grow up like Topsy or, is it a slow unsteady response to a great "Other" than ourselves? To affirm this is at least as respectable as Mr. Otto's affirmative denial.

1. Third cycle- quoted by Mr. Otto. It reads like B. Russell p. 443.

2. Third cycle op. cit. p. 443

Is it an argument against theism as Mr. Otto makes out in his fourth paper in the *Conversation* that brevity, of life, generation by generation, proves that that which we know as life is only a momentary existence. Who knows? Life is not proved by duration but by quality in either case. Who can say that death closes down on an individual's or a generation's part in the drama.

Man must always grow by contending with his environment. Primitive man may have been responding somewhat blindly but perhaps very wisely in conceiving powerful forces, to account for what was about and within himself, in terms of his own experience. For myself I do not know how else mankind could have grown. We must seek to understand our environment and we must speak our own language for we cannot live as the cattle of the field. To humanize natural forces did not allow any escape so as to be able to ignore them or disguise them from being what they were in actual experience. It is an assumption taken for granted, but without any proof, that those who believed in the gods of Homer were less brave than those who did not. Polytheism is very early in the world's history and its existence has very little to do with a denial of theism in this century.

The discovery of natural laws, which is a recent discovery, has revolutionized our thinking about the world, God and everything else. Law has driven the idea of the impersonality of the natural order. Even the human life, the person, has by the behaviorist been put into physical terms. ~~It~~ I think unsuccessfully. But Mr. Otto has no data which actually proves that there is nothing to which personality, as we discover it in ourselves, can respond in the universe. For example you and I have a body, we know some of its laws, we can gain certain knowledge of its organization and parts. We can draw a diagram of our bodies. But I am, whether you are or not, more certain than I am of anything else that I am more than my body. I have an "I" or an "Ego" which thinks. One can look at one's brain but can the brain return the look? Now perhaps this is a poor way of saying

that all the scientific discoveries in the whole world cannot disprove theism or confirm it. My life and that of other people is of a spiritual quality.

Can anyone deny or confirm friendship by drawing a diagram of it or can you make a picture of friendship? Friendship is of the inner life and cannot be dissected. So also, I believe, is the friendship of God to which the theist responds. It is an idle argument to suggest that because we change our diagram of God, as most have had to do, not willingly, in this modern world, that have lost God or changed Him in any actual sense. I do not see anything in the scientific views of the universe which touches the problem. I accept with Mr. Otto the findings of science as such but my central conviction which does not depend upon diagrams, is upon God.

Mr. Otto calls redefinition in our concept of God a retreat from theism. We do not think it to be such, rather one can believe that is more affirmation than in any previous century so far as intellectuals are concerned. I am not, as Mr. Otto suggests, asking for the privilege of believing in God. We will likely continue to believe without asking anyones permission. Why the theist can be said to be giving up theism because we draw our new picture of God in terms of science, philosophy, that which is related to our experience to-day is beyond me. Grant that there may be that creator spirit which we call God. It follows that while we can not picture or make a diagram of those activities and qualities that He means to us which probably are only a small part of what he actually is, we must, in responding to Him, in our day visualize and conceptualize Him as best we can. If either Mr. Otto or myself lived the life of a bushman there would be a great loss in our vision of God. Perhaps the bushman's offspring would overtake us and even pass us a little later?

"All our ideas have changed. Naturalism has changed no less than theism". 1. Mr. Otto points out the difference in conception, of the God of Mr. Whitehead and that of Homer and asserts then in the case of theism "the trend indicates a steady withdrawal of God from vital relationships from every day concerns". 2. Again this trend bears "witness to the fact that man has more and more taken into his own charge interests and actions which were formerly regarded as under divine control"³. These results are true. One wonders if such a God as Mr. Whitehead pictures is unreal because it is too narrowly scientific and if the creator of that concept had allowed other equally legitimate evidence to influence his picture just what difference it would make. After all arguments are done with God is an experience whose reality is intuitively or inwardly grasped by the whole man. That many activities are now regarded as secular does not touch the question very deeply. Mr. Otto, naturally, makes the claim that secularization has made gains possible which would not have done under the theistic principle. Substitution of a non-theistic for a theistic principle of explanation has uniformly resulted in the enhancement of human welfare"⁴.

"The claim is supported by marked improvement in the control of floods, in the prediction of the weather, the growing of crops, breeding of fruits and animals, transportation of foodstuffs and people, and in a thousand similar operations with natural phenomena and mechanical devices. Man's power to ameliorate his lot has grown with the exclusion of God as relevant to the venture".⁵ Otto adds to this contention in the story of modern medicine, mental disorders and in sex and population problems. A little later he adds, "What I do mean is that men and women have nowhere to turn for help but to themselves and each other; and further, that if

1. 4th cycle. April 7th, 1932. p. 541.
2. 4th cycle, p/ 541, op. cit.
3. 4th cycle, p. 531, op. cit.
4. 4th cycle, op. cit. p. 541
5. 4th cycle, op. cit. p. 541.

they turn to themselves and each other, resources of mind and heart, now unsuspected, may be discovered that will enable them to transform their individual and common life into something joyous, beautiful and worthy" 1

"To early man the Gods were real in the same sense that the mountains, forests or waterfalls which were thought to be their home, were real". 2 It is an open question whether the above statement is true. However it serves Mr. Otto's argument that vital faith in God is well-nigh passed away. The sphere of self-dependent, action has been so enlarged at the expense of 'God-dependant' action and in the end theism was destroyed. Bit by bit contends Mr. Otto the retreat of God has come by way of re-definition. That is to say that, for the cause of theism, to re-define is not to positively advance but to retreat. It is always a retreat.

As theism has retreated science the splendid method, wherein man has shown his self-sufficiency, has moved in. Now science is in control of most of the provinces of human interest and is outflanking theism in areas still held. It amounts to this says Mr. Otto, "Practical faith in the non-existence of God has worked, has worked better than faith in his existence did. It has enlarged man's effective acquaintance with the world and has helped him to satisfy, to enrich and to elevate his wants" 3 Probably Mr. Otto would admit in view of modern war-fare in the spectacle of a generation which has mistaken comforts and conveniences for civilization, in the depressed state of millions of employees, that science without a regenerated heart in control constitutes a moral problem that makes a continual nightmare for some of our statesmen. In what way has a non-theistic principle ever dealt with this real and vital problem which unless

1. Fourth cycle op. cit. p. 542

2. Fifth cycle May 16, 1932, p. 639.

3. Fifth cycle op.cit. p. 640

quickly and successfully dealt with will make the nations science and all go shipwreck. Years ago McCauley pointed out that the noted destroyers of life were men of high intelligence wedded to low desires. That problem is with us yet. Theism has dealt with it successfully in scores of cases but has naturalistic humanism? Theism at least has a promise in its philosophy and experience to change the heart. Science wedded to a greedy directorate can make a hell very quickly and on this earth and a more lasting one than earthquakes, volcanoes and tidal waves can.

Mr. Otto refuses to put it briefly, in his fifth paper, to recognize that apparently "inherent unwillingness on the part of people to live up to their best. The church has stated the problem in the doctrine of the "fall of man". Otto calls it "the ancient but tragically persistent belief in human depravity" 1. It seems to me that humanists have sat in state in lecture halls but have too seldom been among men of low degree."

Biological history has been to our eyes incredibly bungling and wasteful. There have been many volumes written, says Otto, in which the course of evolution has been described to prove purpose in the universe. "If the great scene we look out upon, with its waxing and waning of suns, its appearance and disappearance of plant worlds, its rise and fall of animal dynasties --- if all this or any part of this is expressive of divine purpose, "friendly to man's intellectual, moral and religious education", the fact remains to be demonstrated". 2 He asks, "What happened to Socrates? To Jesus? If we can believe the record, they gave their lives to God and in the hour of their need he deserted them. Do we see 'the wicked in great power, and spreading himself like a green bay tree' or do we not? 2.

1. Fifth cycle op.cit. p. 640

2. Fifth cycle op. cit. p. 641.

We do. Surely the power of Jesus Christ over the lives of men is refutation of the above comment. Is it desertion on the part of God when Jesus would not betray the "Word" of his life to selfish and callous men? Why do we hear of him to-day?

Mr. Otto cites Studdert-Kennedy on God's helplessness to prevent war. That was true. It was the ingrained unwillingness to do the best they knew, which fact Mr. Otto denies, which made war possible. The problem of evil has never been satisfactorily answered. But it does not invalidate theism. It can be reasonably shown that much of it comes of pure selfishness or sin. This does not cover the ground as one is helpless before an earthquake or a malady like cancer. Yet it is not unknown that the Christian or theistic sufferer has experienced, on a bed of pain a richness and miracle of grace.

In his sixth paper Mr. Otto sets out to describe the godless good life. Such a life is proposed "in the conviction that it opens the way to a deeper, truer, richer life of the spirit than that associated with rival views".¹ The social value of theism will, of course, depend upon the vision of God. The view of God that we see in the synoptic gospels is not incompatible with those ideals which lead to social progress.

We do not deny that for some humanism has a very great deal to offer, but it meets, I believe, the need of a very few small minority. Otto is in the main correct in writing that "few beliefs are more widely adhered to than the belief that a generous disposition, ethical idealism, civic mindedness, interest in spiritual growth can be expected from none but those who count on the co-operation of God."²

1. Sixth cycle - June 8, 1932, p. 736.

2. Sixth cycle, op. cit. p. 736.

Later Otto adds "Without God, we have been cold, the logical position is a cynical, pessimistic, degraded attitude towards life". 1. Just who told him he does not say, and there is some truth in it. Generally speaking, however, naturalistic humanism has, if the novels and writings are authentic data, led to disillusionment and skepticism. I do not believe that all non-theists come to this attitude. Two factors must not be forgotten and that is that until recently humanism has been largely a philosophy of protest and that the original force of Christian theism from which it sprang has not been entirely sloughed off.

"The drive of desire", as someone has said, "is the engine of living".² Men even though they lost faith in God continued to desire. Why do men give up struggling? The answer is apparent. One "knows that men gives up the struggle because they despair of finding life meaningful in terms set by their own natures. Disappointment, in love, failure to get work, inability to hold their heads up in self respect, recognition that the possibility of adventure is past -- such are the reasons why men end their lives".³ Just what standards determine what are meaningful terms as set by their natures is a debatable question. It is, I am convinced, mans natural discontent with imperfection, his innate desire for more significant living, his native persevering quest for the idealized object of his desire -- it is this incurable spiritual aspiration which is the vital force at work in mans striving upward" 4. Whence came this innate desire for more significant living? Otto rules out the idea that it is a response to the enlightening spirit of the Creator. He adds "It is neither formula, creed, program, nor faith in God which is back of mans desire to elevate his wants. Men

1. Sixth cycle op. cit. p. 736

2. Sixth cycle, op. cit. p. 737

3. Sixth cycle op. cit. p. 737

4. Sixth cycle op. cit. p. 737

himself is back of this desire". 1. It may turn out to be Gods desire as well as mans. What is man? Sometimes he is a brave idealist, seeking to make life a beautiful community of goodwill and at other times he is a greedy, almost inhuman, creature who ruthlessly reached out for physical satisfactions with never a thought above his waist line, not an upward look. Live in an industrial centre where life is hard and greedy and a constant struggle. Desire for food, yes and never get enough, it seems, but can men live on bread alone? Unless man is made "in the image of God" he is only made in his own image which may mean less than nothing.

We cannot take all of Mr. Otto's argument, as illustrated by his reference to the Greeks in his essay, that many heroes have not required a theistic belief in order to do their work. There are many qualities in man like Noguchi and Vazquez and others which incite our highest admiration. China is not, however, a fair illustration. Otto quotes an oriental student as follows, "All the talk about the loss of God leading to cynicism and despair makes me indignant. The whole history of Chinese culture is a sufficient reply. The cultivated Chinese has ^{had} neither God nor immortality to support him, yet there never was a people, not even the classic Greeks, who knew so well how to realize the joy of living, with neither cynicism or despair" 2. The fallacy of the above is revealed in the classification made -- "cultivated Chinese". Very few Chinese are. One only has to read Hee Shih's essay in "Whither Mankind" 3. to realize how hopeless has been the lot of the masses of China tied down by, among other things, the Confucian tradition of ancestor idolatry. Pearl Buck was accused of misrepresenting China in her novel "The Good Earth". Her critic made the same distinction.-- cultivated or cultured Chinese or equivalent words. Her reply was to the effect that she was writing about the masses of common people of China, the condition of which her critic probably knew very little.

1. Sixth cycle op. cit. p. 737

2. Sixth cycle op. cit. p. 738

3. Whither Mankind -- Hee Shih -p. 25 The Civilization of East & West.

Mr. Otto speaks of Russia. Just what is happening in Russia cannot be clearly grasped yet, But it ^{is} true that communism is the one large factor that we have wherein the gospel of naturalistic humanism is getting a chance. It seems cruel and is based on force but so is our civilization in so many ways. The outcome is in the future. Can a ruthless materilistic minority shape the whole nation by educating them with a closed and complete system of propaganda.? The Russian people are by nature mystics.

We do believe with Mr. Otto that we show our faith in God only as we rationally use the powers of mind and body. It would be silly to refuse to do what we can do for ourselves. We do believe, however, that God brings a plus element into our experience. For as Mr. Otto declares "Under the contemporary theological mantle beats the heart of early man, a heart seeking to find a guarantor in some abiding cosmic reality for things that are valued".¹ That is true. And over against it is the heart that wants to do as it likes. Is there any reason to be ashamed of that desire for a guarantor. We do not know of any.

In his last essay in the conversation Mr. Otto writes beautifully as follows: "Men and women engaged in the work of feeding, housing, clothing and transporting us make an important contribution to the stock of human values. They add not only to the comfort and ease of living but to life's dignity and beauty. They, too, are in search of happiness and significance, and they should have a fair chance of realizing their hopes. If they are to have this chance, they must be one to participation in the ethical advance of mankind. Their act of co-operation must be enlisted in the attempt to visualize the best that can be done with life and to contrive successive steps in the direction of that best. We cannot prosper, in the highest sense, if millions of people must devote their energy and thought to occupations which,

while they are essential to our very existence, are also by common consent regarded as utterly devoid of spiritual qualities, utterly foreign, indeed antagonistic to any genuine kind of aspiration or idealism. We are united in a common enterprise. It is our fate to succeed or fail together" 1. Our problem then is the same. Mr. Otto in facing this says God does not exist and therefore does not count. We believe that God would have us use our minds and bodies, the technique and tools of our day to fashion a spiritual civilization. That the grace of God will keep us from disillusionment and skepticism as we face the high task.

The material and spiritual world are one, suggests Mr. Otto. We do believe in that feeling of oneness and we can understand him when he speaks of the good earth. But I disagree with Mr. Otto in his concluding statement. There is some truth in it. "Reliance upon God for what life does not afford has, in my opinion, harmful consequences. It diverts attention from the specific conditions upon which a better or a worse life depends; it leads men to regard themselves as spectators of a course of events which they in reality help to determine; it makes the highest human excellence consist in acquiescence in the supposed will of a being that is defined as non human, a being that is above the driving influence of impulse that does not experience the vacillating moods or conflicting desires, that is never harassed by doubts or misled by ignorance". This statement's conclusion reminds one of the scripture, "Thou thoughtest I was such a one as thyself". But theism Mr. Otto notwithstanding, does not necessarily divert attention from specific conditions.

"Humanism, adopted as a way of life, gives substance to idealism. Adds worth to labor, business, and the professions, brings dignity to the

public service, and opens for everyone a promising way to sanctity, richness and joy in living". 1. It has to be proven that theism does not do this as well, probably better.

Earlier we asked "Who is the sufficient man?" Until we are sure what humanists mean by man we cannot say that humanism has answered its own main question.

1. Eighth cycle op.cit. p. 980.

C. A Preface to Morals -- Walter Lippmann.

"Among those who no longer believe in the religion of their fathers, some are proudly defiant, and many are indifferent. But there are also a few, perhaps an increasing number, who feel there is a vacancy in their lives" 1. With these words Walter Lippmann began his important book "A Preface to Morals". It is a book in which analyses is keen and thorough but it offers, I think, no solution for the problems raised. It deals with, asserts Lippmann, that group who are disturbed " by consequences of their own irreligion. This is another book dealing with what Hayden has called the "Quest of the Ages". It is a sincere effort to find a non-theistic answer for those who recognize the need within life, formerly ministered to by religion. Lippmann states their problem in these words. "They are likely to point to the world about them, and to ask whether the modern man possesses any criterion by which he can measure the value of his own desires. Whether there is any standard he really believes in which permits him to put a term on that pursuit of money, of power, and of excitement which has created so much of the turmoil and the squalor and the explosiveness of modern civilization". 2. No longer, the author adds, speaking about the activities of modern life, is the individual sure that they are worth doing".

Modern people cannot be beguiled by false prophecies. The asylums of the nineteenth century are not any good for we are a realistic people. We cannot, like Wordsworth, take refuge in nature." "The theme of this prophecy has been that man is a beautiful soul who in the course of history had somehow become enslaved by

"Sceptors, tiaras, swords and chains & tomes

Of reasoned wrong, glazed on by ignorance,"

and they believed with Shelley that when "The loathsome mask had fallen"

man, exempt from all, worship, degree, the king over himself, would then be

"free from guilt or pain". This was the orthodox liberalism to which men turn

1. Walter Lippmann A Preface to Morals p.1.

2. " " op, cit. p. 4

when they lost the religion of their fathers". 1 But it has not worked out. They rebelled but could not see where they were when peace was patched up. Lippmann describes the woe of the brilliant athiests, " Who have defied the Methodist God and have become very nervous; in the women who have emancipated themselves from the tyranny of fathers, husbands and homes, and with the intermittent but expensive help of a psychoanalyst, are now enduring liberty as interior decorators; in the young men and young women world weary at twenty-two;in the millions, at last free to think without fear of priest or policeman, who have made moving pictures and the popular newspaper what they are" 2.

In short, Lippmann has made an apt description of a successful, can we say, revolt. Released prisoners ought to be happy. They have thrown off the old restraints. "There are no conventions, no tabus, no gods, priests, princes, fathers or relations which they must accept. Yet the result is not so good as they thought it would be. The prison door is wide open. They stagger out into a trackless space under a blinding sun."3. Having successfully rebelled against discipline and restraint they are, I believe that Mr. Lippmann is right, lost, utterly without a sense of direction or purpose. We are really living in a new world quite different, so far as social controls are concerned, from the past. What are we to do about it?

Our forefathers found direction, purpose and meaning for their lives in religion. But for us, this is Mr. Lippmann's thesis, "the acids of modernity have dissolved that order for many of us, and there are some in consequence who think that the needs which religion fulfilled have been destroyed. But however self-sufficient the eugenic and perfectly educated man of the future may be, our present experience is that the need remains". 4 Lippmann suggests that "trivial illusions" have been substituted for "majestic faiths". The modern does not believe the Gospel but he believes the best advertised notion. The older faith may be incredible to-day, but when it was credible it bound to-gether the whole of experience upon a stately and dignified theme"5.

Notes on next page.

Yet the modern man is incredibly credulous in other ways. He is at the crossroads and does not know where to go. "There is no theory of the meaning and value of events which he is compelled to accept but he is none the less compelled to accept the events. There is no moral authority to which he must turn now, but there is coercion in opinions, fashions and fads.....He does not feel himself to be an actor in a great and dramatic destiny but he is subject to the massive powers of our civilization, forced to accept their pace, bound to their routine, entangled in their conflicts..... He cannot, however, escape the compulsion of events. They compel his body and senses as ruthlessly as ever did king or priest. They do not compel his mind". 1. Again, "When he believed the unfolding of events was a manifestation of the will of God he could say "Thy will be done"..... in His will is our peace; but when he believes that events are determined by the votes of a majority, the orders of his bosses, the opinions of his neighbors, the laws of supply and demand and the decision of quite selfish men, He yields because he has to yield. He is conquered but unconvinced". 2. This is rather a hopeless picture to face and yet it is essentially true. Mr. Lippmann is facing the facts of our modern society in a way that is, it appears, quite different from that of Hayden and Otto.

"There is nothing new in the fact that men have ceased to believe in religion of their fathers" 3. That is quite true otherwise we could never move forward. Mr. Lippmann infers that when educated folk come to religion they accept it in what he calls a "higher sense" and that in so doing that which was essential to the earlier or more primitive experience or viewpoint is lost.

Notes for page 61.

1. Lippmann op.cit. p. 5.
2. Lippmann op.cit. p. 6.
3. Lippmann op cit. p. 7
4. " op.cit. p. 8

Page 62 notes

1. Lippmann op. cit. p. 8
2. " op. cit. p. 9
3. " op. cit. p. 101

Rather than this I would say that it is outgrown which is a different thing to saying that it is lost. To-day, rather than the outgrowing of tradition, keeping in mind that the place for tradition is behind or in the foundations of ones life, we have a revolt against both tradition and religion. Lippmann suggests that after the activity of revolting, usually a very interesting and strenuous time, there has come especially among the rebels of to-day an utter "disillusionment with the rebellion". 1

How shall we moderns think about God? He must hold a central place in our convictions for if he is only a casual interest on the fringe of experience he cannot count for much. Lippmann does not believe in God but he sincerely recognizes the needs in human experience to which formerly the belief in God ministered. But ~~we~~ let me state the problem in his words. "By the disillusion of their ancestral ways men have been deprived of their sense of certainty as to why they were born, why they must work, whom they must love, what they must honor, where they may turn in sorrow and defeat" 2. The charge is that once God was very real to all or most men but the intellectuals have given Him up by re-definition. No longer do we really believe in God in the way we should. Says Lippmann "Simply and literally, I mean that they have defined and refined their ideas of him until they can no longer honestly say that he exists, as they would say that their neighbor exists". 3 That is a very direct charge. First of all it is a question whether, by faith in God, men of earlier times were any surer of his existence than those who among us, who by faith that is rational affirmation of mind, heart and will, say to-day that God exists. We believe that he does! When we say we have experience of Him our modern critics make out that we are deceiving ourselves. What Lippmann is saying is that in having given up the old pictures, which came from an earlier

1. Lippmann op. cit. p. 8

2. " op.cit. p. 8

3. " op. cit. p. 9

society than that in which we live, we have given up God. He is making the same mistake as Otto did in asserting that the categories or pictures we have of God wherein we visualize His spiritual presense is identical in quality, is that the right word, with God himself. Already I have contended that a picture or a symbol of God is something quite different from what God is in himself. Geothe somewhere wrote that "the highest cannot be spoken" nor can it be written, or drawn or pictured or symbolized. It is their inherant right, without which we should have remained in barbarism, for each generation to symbolize as best it can out of the materials of the past and the present the insight and experience derived from its response to God. Actually this did happen before ever the modern thought of progress was ever started. Now by all this we are not to think of God as only an idea but as a reality effectively at work in this universe. Our ideas about God change but who can say that God changes? The traditions of theism reveal progress and regress in that human story in which we see slowly coming, ever finer and more worthful conceptions of God. If Mr. Lippmann, on the other hand, is right then theism is doomed unless it rushes back to the time of perhaps David or Saul in our thought of God.

Again it is a question, let anyone read the old testament story carefully, or that of the early centuries of the Christian churches history, whether for any great length of time the church has remained for very long under any single, unchanged conception or picture of God. The picture of God has always changed. It will continue to do so. But to say that on my part, or to have Mr. Lippmann say it, proves that the picture changes but this does not invalidgte the belief as a fact of experience in the lives of many fine and intelligent people of today, in the reality of a creator spirit to whom they can really respond. The fact is true if Mr. Lippmann's description in the opening chapter of his book is correct that folks no longer find God, not because he cannot be found, but more probably that having procured, lately, larger wages and more goods they have mistaken comforts for civilization and for the end of life. One does not work in the ministry of any church today for very long before the conviction comes on space that men do not want to find God because to give over to Him would mean to change

their ways. This may not be the only reason but it is one of the chief ones.

Let us return to Mr. Lippmann and read farther, "plainly the Modernist churchman does not believe in the God of Genesis who walked in the cool of the evening and called to Adam and his wife.....nor even in the God of the fifty-third of Isaiah who in his compassion for his sheep who have gone astray, having turned everyone to his own way, laid on the Man of Sorrows the iniquity of us all". Does Mr. Lippmann understand this last passage of Scripture? Plainly he insists that we must return to the old pictures of God or lose Him. This we do not admit. If religion is a response of ones spirit to some "Real Other" then I am compelled to picture that "Real Other" in terms of my own experience or in terms of someones experience whom I trust. Another mans religion cannot take the place of my own. Mr. Lippmann accuses the intellectuals of giving up the accepted meaning of the word God. Such a statement obviously must be qualified for as we have tiresomely insisted above "the accepted meaning of the word God has in the old testament and in all other great literatures of religious aspiration, been progressively enriched or regressively made poorer. In Christian theism we believe it has been enriched and that further enrichment is yet ahead in the vision of God given us in Christ Jesus ("God is spirit and those who worship Him must worship Him in spirit and in truth") Also we are not afraid to look at God in modern terms for we have to live out our faith in our own day and not in a past generation. It is true that "In other ages there was no acknowledged distinction between the ultimate beliefs of the educated and uneducated!" 2 The uneducated beliefs of those past times are not known. The distinction is modern and constitutes a problem. Yet to this it must be said that the educated cannot afford to give over to the uneducated for it is understanding that the world needs and not more ignorance. Presently perhaps the sharp distinction, say in an area like Tennessee may be in another generation or two overcome. At present, however,

1. Lippmann op. cit. p.27

2. " op. cit p. 30

the controversy that Mr. Lippmann writes of between fundamentalists and modernists is real, and it rests not so much on our view of God as it does upon how we shall read our Bible. As we read it must we turn altogether away from the world of our day to a world in which there is no conception of natural law or where most anything could happen? Do we have to believe in God as David believed him to be a God of war? Or are we dishonest in reminding ourselves that we are still in the same physical world that David actually lived in? Can we turn our backs on the discovery of natural law, unknown in the old testament, as law in the modern scientific sense of the word. We cannot and do not. Immediately we face the implications of Mr. Lippmann's thesis that we cannot hope to speak with authority to men of experience of God. We are accused of having made Him uncertain and unreal. Now if God really exists that will be overcome. Surely it is legitimate for a person who responds to God nowadays to seek to show, when he wants to share his experience, that not only out of the religious experience of Bible characters but in natural laws we see something of his activities. We might remind ourselves at this point that supernatural laws may turn out to be very natural laws. We go to our greatest book of experience, the Bible, and we go beyond or rather to other places too, that "we may see Gods footprints in the sands of time".

Mr. Lippmann raises the question of Bible reading. Modern people can no longer use allegory as a method of interpreting scripture. "To men who had the unconscious certainties about God and his universe allegory was a perfectly safe method of interpreting the Bible, because all interpretations, however fantastic, were inspired by the same prejudgments and tended therefore to confirm the same convictions".¹ Again with insight, Lippmann's analyses reveals the point of difference. It is our prejudgments which have changed, that is, we have been compelled to place that literature of religious experience which we call our

1. Lippmann op. cit. p. 39

Bible into a world situation different from that recognized under the theory.
 literal inspiration.¹ We cannot read the Bible to find what our pre-
 conceptions may want for varifications but we read it to understand what
 it says. To understand it we must study it critically first of all as a
 literature which developed over a long period of time and in varying situations.
 Mr. Lippmann quotes from Dr. Fosdick's book, "A Modern Interpretation of the
 Bible" to the effect that the modernists new theory is that there are to be
 found within the Bible "abiding messages" placed in a 'transient setting'.
 This theory as I understand it really means that in the Bible we find accounts
 of men responding to the living God. That response and the satisfaction and
 strength constitute what we would call a religious experience. Isaiah had often
 been in the temple but suddenly, this time, he was in a different situation for
 he was not alone" 1. The record tells of the difference that experience, and
 the ensuing response made to Isaiah the patriotic preacher-statesman. Now
 Isaiah pictures God in language that some at least of his hearers could under-
 stand. And so we too must in our day do the same thing. The Bible is from
 beginning to end, in different generations and in different places and circum-
 stances, the story of the response first of all of the tribe or nation of Israel,
 and latterly of individuals to God. Even for Jesus religion, day by day, was a
 response "that Thy will be done on earth as it is in Heaven". 2. Of course the
 point that Mr. Lippmann is laboring to prove is that denials of men like Dr.
 Fosdick destroys God for the average man. Practically that seems to happen but
 it is an open question who is right. We cannot prosper on an untruth. Both
 are responding to something which has entered their experience. But let Mr.
 Lippmann speak again of modern ^{church} men. "They reject revelation. They reject the
 authority of any church to speak directly for God. They reject the literal
 inspiration of the Bible.....They do not believe in God as a law giver,
 judge, father and spectator of human life" 3 The last sentence of the above

1..Isaiah Chap. 6

2. St. Lukes Gospel Chap. 11, 4

3. Lippmann op. cit. p. 46

quotation is not exactly fair. Modernists do believe in God as the source of moral and physical law; as judge of the heart and lives of men but the picture is different; as our Father and as our Friend who challenges and shames us and who restores our souls day by day; as "One" who is vitally interested in our lives. The rest of the accusation is largely true. In a later paragraph we are charged with overthrowing the conviction that religion comes from God. Is Mr. Lippmann meaning to say that it has come from institutions? If not then I do not accept the charge as all through this essay I have spoken of religion as "a response to God". Religion begins when a man is at prayer and is talking to "Something" that is real and other than himself. It is perhaps true that we read the scriptures in our modern way and to use our minds and understanding in selecting passages for guidance it is to "have stripped the scriptures of their authority to command mens confidence and to compel their obedience". 1 But what other treatment is fair and honest to our scriptures as we come to know their original setting. Only for the naive and wilfully ignorant does this constitute a closed door to this great Book. Lippmann is certain that if people were certain of meeting God they would go to church. He is raising the question of what modernism leaves out and goes on to say that "A man cannot cheat about faith". That is true and faith is not something we put on for church but it is the most central thing in life. "Without complete certainty religion does not offer genuine consolation. It is without strength to compensate our weaknesses". 2 My answer to Mr. Lippmann's assertion at this point is that a person may have certainty now as well as at any other time. The real difficulty and the humanist must face it, is that we are a people who have come to trust their fortunate circumstances,--which is a different matter from trusting ourselves or God. A sense of partnership with God is fundamental to all religion. It was this sense of fellowship, indeed it was a vision of God, that Jesus Christ revealed. That is what the gospel is. It was this that brought about the church. Actually we live in the same world that the early Christians or any other

1. Lippmann op. cit. p. 46
 2. op. cit. p. 49

Christians, lived in.

"In truly religious men the experience of God is much more intensely convincing than any definition of his nature which they can put into words."¹ That is true and yet there is a difficulty, real enough for many fine and promising lives, in visualizing God as an aid to living and to worship. It does not help very much to know as Lippmann points out that Chrysostom conceives "of God as the Creator, the ruler and the judge of the universe. When he says that God is incomprehensible he means that it is impossible for a human being to imagine what it would be like to be God..... He is very definitely on his knees before the throne of a divine king whose radiance is so dazzling that he cannot look his Lord in the face",². In other words Chrysostom lived in his own day in which, for us, difficulties of the faith seem comparatively easier. "Now if we examine the religious difficulty of modern men, we find, I think, that they do not lack the sense of mystery, of majesty, of terror, and of wonder which overwhelm Chrysostom and Luther. The emotional disposition is there. But it is somehow inhibited from possessing them utterly. The will to believe is checked by something in their experience that Chrysostom did not have". Part of the difficulty lies in moral cowardice that is, we do not want to change our ways. New adjustments are painful. Many modern believers in God express their belief in ethical terms which are deep-rooted in the reality of God as a presence in one's life. "The modern man is not incapable of faith, but has within him a contrary passion, as instinctive and often as intense as faith, which makes incredible the testimony of his faith"³. May we say at once of our conception of God, if words will suffice, that God might be more truly called a Creator Spirit than anything else. No one responds to or worships an élan vital or the sum total of laws. God is both transcendent and immanent as I, myself, conceive of him. To borrow a famous phrase of Principal Caird's, we have in religious experience and in the laws

1. Lippmann op. cit p. 51
2. " op. cit. p. 52
3. " op. cit. p. 53

of nature the activity of "God going beyond Himself" into the several levels of creative activity. Only as we come to be persons can we establish fellowship contacts with Him. For as Lippmann truly writes "If faith is to flourish, there must be a conception of how the universe is governed to support it". 1. Truly one cannot draw a diagram of God. Neither can love, faith, hope and friendship, the things we really live by, be illustrated by a diagram or a symbol. They can only be expressed in first-hand lived experience. When faith has to be proved by argument it is not faith. Argument only proves that I am right and that my opponent is wrong.

Lippmann raises the question as to whether the departure of large numbers of people in America from rural to urban centres has not had something to do with the loss of faith. For he writes, "The deep and abiding traditions of religion belong to the countryside" 2. Most of American society is adrift and has lost its moorings. It is in an environment in which novelties and forms of excitement act as substitutes for faith. It is a society which "provides no leaders and no clear standards of conduct..... No one is recognized as the interpreter of morals and the arbiter of taste" 3. Most standards, Lippmann adds are "fashions of a season" and the rule-makers in the game are the successful money kings.

The dissolution of the ancestral order is still under way,..... The prime fact about modernity, as it presents itself to us, is that it not merely denies the central ideas of our forefathers but dissolves the disposition to believe in them". 4. Were these central ideas of our forefathers actually true? Mr. Lippmann never asks that. We must be efficient in all callings but in religious education must we refuse to face our new day in order not to deny God since we do not picture Him as it was formerly done? Modern men who are religious do believe that their religion is the clue to an under-

1. Lippmann op. cit. p. 56
2. " op. cit. p. 57
3. " op. cit. p. 62
4. " op. cit. p. 65

standing of the world, its government, its history and the destiny of life. Only for the humanists and the irreligious has "the sense of actuality gone out of this tremendous conception of life".1. The root of irreligion is to the desire to be left alone. If religion gave unregenerate men everything that they asked for we should have something quite different from what religion is -- the promise of loaves instead of inward truths and the grace and strength to perform them.

For the average man, whom Lippmann says is the "literal man" it follows that "the disposition to believe in the rule of God depended, therefore upon the capacity to believe in a visible church upon earth which holds its commission from God". 2 Again "it is this concrete sense of divine government which modern men have lost,.....what Luther did was to destroy the pretensions not only of the Roman Catholic church, but of any church and of any priestly class to administer Gods government on earth" 3.

The churches have weakened themselves by toleration which was forced on them from without asserts Lippmann. Even though "Inwardly to their communicants they continue to assert that they possess the only complete version of the truth. But outwardly," 4. The inability to co-operate among the sects and churches has resulted in the secularization of education and yet "They always agree that the present godless system of education diminishes the sanctions of morality and the attendance at their respective churches" 5. Much of the churches former loyalty has been lost to the modern state. The fact has been becoming more and more true since the signing of the Augsburg religious peace treaty. Lippmann speaks of the modern state as absolute for "It claims the right to make war, to make peace, to conscript life.....to regulate personal habits, and to censor opinions. The modern state claims all these powers"6 Taking all this into account it is true that over

1. Lippmann op. cit. p. 69
 2. " op.cit. p. 72
 3. " op.cit. p. 73
 4. " op. cit. p.75.

5. Lippmann op. cit. p. 78
 6. " op. cit. p. 80

wide areas of society, "Religion has become for most modern men one phase in a varied experience;" 1.

After reviewing provinces lost to religion, such as business, the family which is the inner citadel and art Lippmann writes of the effort of Modernity as follows: "The effect of modernity, then, is, to specialize, and thus to intensify our separated activities. Once all things were phases of a single destiny; the church, the state, the family, the schools were means to the same end; the rights and duties of the individual in society, the rules of morality, the themes of art, and the teachings of science were all of them ways of revealing, of celebrating, of applying the laws laid down in the divine constitution of the universe.....This separation of activities has its counterpart in a separation of selves; the life of a modern man is not so much the history of a single soul; it is rather a play of many characters within a single body". 2.

"The thoroughly modern man has really ceased to believe that there is an immortal essence presiding like a king over his appetites". In other words man is but a bundle of desires in which case "Morality becomes a traffic code designed to keep as many desires as possible moving together without too many violent collisions". 3 Hence for Lippmann morality is purely relative and accidental for morality conceived as a discipline to fit men for heaven is resented, morality conceived as a discipline for happiness, is understood by very few. The objective moral certitudes have been dissolved and in the liberal philosophy there is very little to take their place." 4.

The masses want the miracles. But they, especially the old type, are out of the question in our modern world. Lippmann believes that few people understand the difference between the scientific method and revelation. "There is at least as much mystery for the common man as there ever was in religion; in a sense there is more mystery, for the logic of science is altogether beyond his understanding, whereas the logic of revelation is the logic of his own feelings." 5. Actually between the two there can be no truce nor

need there be. Science in its own logic cannot admit that it cannot explore all fields and answer tentatively at least most questions. The question arises whether the religionist or the scientist is to establish the limits of legitimate enquiry for the scientific method. "To Mr. Whitehead, therefore, the ultimate arbiter is science, and what he means by reconciliation is a scientific view of the universe sufficiently wide and sufficiently subtle to justify many of the important, but hitherto unverified, claims of traditional religion." 1. It follows that, "If the method of science has the last word, then revelation is reduced from a means of arriving at absolute certainty, to a flash of insight which can be trusted if and when it is verified by science." 2. The real problem of course is whether science is the ultimate arbiter. Science has a limitation which we have already mentioned. It has great descriptive value but it cannot deal with ultimates in a scientific way. Even its conclusions in the field of physical investigation are open to suspicion and therefore are being constantly revised. Friendship, that is the quality if it, or love or beauty cannot be contained or expressed in either a photograph or a diagram or in a scientific analyses. It appears to me that science cannot deal with the spirit of a man or of God. Yet who of us who lives will say dogmatically that the spirit of man is non-existent (what else have the humanists to appeal to?) or the question is real in the universe?

The gospel of science does not lead up to a climax because the scientist cannot affirm truth for he finds that it may change tomorrow. Sometimes our conception of God is revised in a similar way. Religion, however, is the affirmation of the inward spirit of a man's life. It is in one form or another

Notes for Page 72

1. Lippmann op.cit. p. 68
2. " op.cit. p. 69
3. " op.cit.p. 72
4. " op.cit.p. 73
5. " op.cit. p. 75

Notes for page 73

1. Lippmann op.cit. p. 78
2. " op.cit. p. 80

the "everlasting yea" whilst science is the everlasting "we do not know and we cannot say". Actually it is true that religion and science use different data, valuations, and evidence to prove their cases. Religion is a form of affirmation about the meaning of life and of the universe. But science is not science when it affirms too much. "It becomes plain, therefore, that scientific explanation is altogether unlike the explanation to which the common man is accustomed" 1. To admit this is not to invalidate the religious interpretation of life. Mr. Lippmann is surely mistaken about the desire existing, very generally, to reconcile the Genesis account with that of Darwin. Our contention is that no reconciliation is possible or even necessary and this is becoming increasingly true for the common man. "P" 2 wrote with the materials of his day of his religious experience. God was real to the writer otherwise the first chapter of Genesis has no meaning. We live in the same world and the same conviction about the creative activity of God is valid today.

Science today is a descriptive and analytical effort to understand the world. It is neutral or even negative in its results so far as affirming theism is concerned. Nevertheless in times past, "they never doubted that the chief duty of man and his ultimate chance of happiness was to discover and then to cultivate a right relationship to a supreme being. "If Mr. Lippmann's description of a chaotic society is, in the main, correct then it would not be utterly foolish to say that is yet, science notwithstanding, "the chief duty of man".

1. Lippmann op. cit. p. 130

2. P -- The symbol used by old Testament scholars to signify the priestly writer of the fifth century before Christ. His work provides the framework of the Pentateuch.

Lippmann asserts that men formerly thought that only through obedience to the commandments, thought to have come from God and therefore unquestioned, man could obtain happiness. The laws so revered were typical solutions which were in course of time codified for example by Moses and Hamurabi. But later, dissolution came on apace for "Kant argued in his Critique of Pure Reason" that the existence of God cannot be demonstrated.....So he insisted God must exist to justify morality". 1.

"It follows necessarily" continues Mr. Lippmann "that they must find the tests of righteousness wholly within human experience.....Happiness cannot be the reward of virtue; it must be the intelligible consequence of it,..... such a morality may properly be called humanism, for it is centered not in superhuman but in human nature. When men can no longer be theists, they must, if they be civilized, become humanists. They must live by the premise that whatever is righteous is inherently desirable because experience will demonstrate its desirability" 2. Possibly Mr. Lippmann has never realized that doing the will of God means to those who seek to do it just what, if not more, he has written and which he defines as humanist practice and experience. Certainly doing the will of God does not mean less than being truly natural. The question comes unbidden as to how many folk will, so test "the fruits of righteousness" for it certainly appears true that "the teachers of humanism have no credentials",³ where they would do much good.

"The humanistic view is that the popular faith does not prove the existence of its objects, but only the presence of a desire that such objects should exist". 4 Is humanism in its turn a perverse desire that they should not? Who is to prove that the desire is not founded, in the case of theism, on something that is objective. The popular religion, in short, rests on a theory which, if true, is an examination of physics and of history; the

1. Lippmann op. cit. p. 134.

2. " op. cit. 136.

3. " op. cit. 137

4. " op. cit. 138

humanistic view rests on human psychology and an interpretation of human experience" 1.

It would be Hell and not Heaven if all our desires were fulfilled on this earth. "The attempt to imagine a heaven is an attempt to conceive a world in which the disorders of human desire no longer exist". 2. Mr. Lippmann continues further in suggesting that "Somehow we are so constituted that we demand the impossible. There is in us somewhere an intimation that we ought not be defeated". 3 To make it vivid this picture was visualized in a previous Golden Age. Really "It is a deep conviction that happiness is possible, and all enquiry into the foundations of morals turns ultimately upon whether man can achieve this happiness by pursuing his desires or whether he must first learn to desire the kind of happiness that is possible". 4. This statement of Mr. Lippmann's uncovers the central problem with which this book deals. Previously we have suggested that some "desires" might come from something deep in the actual nature of things. "By their fruits shall ye know them" that is to say that desire must be tested and it is a central fact in the teaching of both the Old and New Testaments that desire must be corrected by the "Will of God". Men had to learn what they ought to desire. Historically speaking, doing the will of God has many times contradicted the desires of the unregenerate populace. The prophets were unpopular because they believed God would have the people do other than as they desired. Man must, as Lippmann suggests, reconstruct himself before he can do the "Will". The New Testament calls this remaking a rebirth. It is a surrender to that which contradicts sensual and self-centred desire. What effective contradiction has humanism to offer?

There are two views of human nature that prevail. The first is based on distrust, that is, that the naive passions are evil and the second view is that they are essentially good. "When human nature is wholly distrusted and severely repressed, sooner or later it asserts itself and bursts its bonds; and when it is naively trusted, it produces so much disorder and corruption that men once again idealize order and restraint". 5

We are in an era which has naively trusted its passions and disillusionment and "world weariness at twenty-two" has come. Both humanism and theism have to face the common problem of overcoming this cynicism which is deep-rooted in this generation. "There is no doubt that in one form or another, Socrates and Buddha, Jesus and St. Paul, Plotinus & Spinoza taught that the good life is impossible without asceticism, that without renunciation of many of the ordinary appetites, no man can really live well" 1 The tradition of discipline as a first means to happiness is too well authenticated to dismiss lightly. "If asceticism in all its forms were as stupid and as cruel as it is now the fashion to think it is, then the traditions of saintliness and of heroism are monstrously misleading. For in the legends of heroes, of sages, of explorers, inventors and discoverers, of pioneers and patriots, there is almost invariably this same underlying of sacrifice and unworldliness..... By ordinary standards they are extremely uncomfortable". 2 In all such lives there is discipline conscientiously and rationally carried out for some high end. Some of their teaching concerns in some details a world that is gone. "But for an understanding of human nature we are still very largely dependent, as they were, on introspection, general observation and intuition." 3 The modern world, suggests Lippmann, does not really believe in asceticism and the result is a contradiction between present practice and the issues of the wisdom of the past.

But humanism arises in complex and changing societies, and if it is to have any power to make life coherent and orderly; it must hold an assured view of how man can govern himself". 4. Man cannot govern himself without discipline and both humanism and theism agree about this point. But as Lippmann points out "Morality if it is not fixed by custom and authority, becomes a mere matter of taste determined by the idiosyncrasies of the moralist." 5 Aristotle doc-

Notes for page 76.

1. Lippmann p. 143. op. cit.
2. " p. 143. op. cit.
3. " p. 146. op. cit.
4. " p. 150 op. cit.
5. " p. 151 op. cit.

Notes for page 77

1. Lippmann p. 154. op. cit.
2. " p. 155 op. Cit.
3. " p. 156. op. cit.
4. " p. 157 op. cit.
5. " p. 164. op. cit.
6. " p. 166 op. cit.

trine of the mean was an effort to face and overcome this dilemma.

"He had expounded the theory that virtue is a mean between two extremes..... Thus between rashness and cowardice the mean is courage; between prodigality and niggardliness it is liberality,....."1 Such a code as this is an inventory of good and bad satisfactions and appetites. That is to say that some desires are inherently bad and others inherently good and that there is something akin to absolute bad or absolute evil. But Mr. Lippmann does not believe such a distinction makes good sense. "Therefore", he explains, "the quality of good and evil lies not in impulse as such, nor in objects as such, but in the relationship between impulse and object. Therefore the making of inventories is fundamentally misleading." 2. Of course all moral codes are therefore, it is implied, fundamentally misleading, especially the historic ones. Impulses do not move all people in the same way and desires are not only complex but are continually changing, What he means is that we must shift to the study of impulse and desire if we are to understand human nature. We must do this in order to get "an assured view of how man can govern himself".

"The attempt to construct moral codes on the basis of an inventory is an attempt to understand something which is always in process of change by treating it as a still life and taking snapshots of it,"3. That is to say that Mr. Lippmann proposes, "to look upon each moment of behaviour not as the manifestation of certain fixed elements in human nature but as a stage in the evolution of human nature. We grow up, mature, decline; being endowed with memory and the capacity to form habits, our conduct is cumulative. We drag our past along with us and it pushes us on." 4 It is this theory of development used as a means to gain a wise understanding of human nature which Lippmann calls the matrix of humanism.

"But to the moralist the study of development is focussed on the

1. Lippmann, op. cit. p. 166
2. " op. cit. p.168
3. " op.cit. p.170
4. " op. cit. p.171

effort to discover those processes of development which can be made to produce right relationships between the individual and his environment, and by a right relationship he is bound to mean one in which there is a harmonious adjustment between desires and objects of desire" 1. Mr. Lippmann allows for an intuitive gift of insight on the part of a good psychologist. That is to say that some psychologists have better evaluating minds than have others, There are two poles from which and to which development takes place, which he calls infantilism and maturity. The aim of humanism and of education is to lead the soul or child through successive stages of development until at last we may have a "harmonious and autonomous personality.. ..To replace the conception of man as the subject of a heavenly king which dominates the whole ancestral order of life, humanism takes as its dominant pattern the progress of the individual from helpless infancy to self-governing maturity." 2. Lippmann calls it the career of a soul. Of course for him all the old viewpoint is based only on a desire for wish-fulfillment. At this point we may state our growing conviction that he avoids the appearance of pessimism by limiting the wants of the mature person. It really is an arbitrary ruling that God does not exist, that men who believe are mistaken, that maturity is the end of life and must be self-attained. To be mature means among other things to desire only what one can be fairly sure of attaining. At first sight it would appear as if zest and adventure "doing the impossible" would disappear. It would be childish and immature to desire to do it.

What Mr. Lippmann appears to be doing at this point in his argument is this. He commenced with naturalistic psychology which explains life in terms of the data of biological impulses and urges. This psychology, note the behaviourists, looks upon the mind as the instrument for the satisfaction of bodily desires. But Mr. Lippmann is a humanist. So to get rid of

1. Lippmann op.cit. p. 172

2. " op.cit. p. 175

behaviourism he uses a psychological theory of development which leads readily to a "mature mind". The mature mind is in contrast to the naturalistic mind. Maturity involves discipline. The natural mind is the bond servant of the desires of the body while the mature mind is lord and master of all it surveys for it seeks a truth which is the judge and not the slave of bodily interest. The natural mind wants to express instincts and impulses whether they are disciplined or not. The mature mind craves a disinterested virtue and believes that virtue is the only reward. "For when our desires come into contact with the world created by understanding, their character is altered." 1 That is more true of the theist than of the humanist if I may suggest it. Let us listen to Mr. T. S. Eliot another humanist.-
 at
 "I believe that, the present time the problem of unification of the world and the problem of the unification of the individual, are in the end one and the same problem; and that the solution of the one is the solution of the other". 2
 Earlier in his essay Eliot asserted that humanism, religion and science cannot become full-grown without dependence upon each other. To my mind Mr. Lippmann does not face the implication of the statement of Mr. Eliot for that which constitutes the mature mind can never be generally established and it will depend on the taste and the desire of the individual just as truly so, as the theists belief in a "creative power" in the heart of the world depends upon his experience. Later I hope to show that the unification of the life of the individual and the world's society seems to be more clearly established, if it is ever to be, on the basis of theism.

Let us pursue Mr. Lippmann's interesting argument further. The "passage into maturity" section of the book is the description of the gradual growth of a boy into the powers of manhood. Of another boy it was said long ago that he "increased in wisdom, and in stature and in favor with God and man" 3. All young people come up from babyhood and gradually the kingdom, so to speak, in which their desires are regnant is limited. The world is a growing world in

1. Lippmann op.cit. p. 182. 2. Humanism & America op.cit T.S.Eliot Humanism
 3 St. Luke 2, 52 Without Religion" p. 112.

spite of this loss of authority. New insights and new horizons are constantly appearing. New interests attract the attention. Let a boy take you and show you the stars for example. But let Mr. Lippmann say it rather dogmatically, I think. "But until and unless he feels the vast indifference of the universe to his own fate and has placed himself in the perspective of cold and illimitable space, he has not looked maturely at the heavens." 1. One might reply that one could give a scientific analytical explanation of the stars but yet be in sympathetic identification with the felt grandeur which led to the psalmists beautiful response to it, "What is man that Thou are mindful of him?". The difference in viewpoint is a matter of interpretation. Interpretation whether religious or scientific or something else depends upon a valuing mind. Why a theistic interpretation is not as valid as another remains to be proven. How can science picture a creative spirit whether we see it in human genius or in the activity of God.

"The sense of evil", Lippmann adds later "is acquired late; by many persons it is never acquired at all". 1 Evil is real and genuine. This is a dark problem for theism and possibly a darker one for humanism. Christian theism faces the fact of evil as bravely, generally far more bravely and persistently, than any other philosophy. Throughout the world the leper colonies, the hospitals in the jungles, and in the filthy corners of the world (made so, as a rule, by man's insatiable greed), are manned by the heroes of immaturity who "wash the wounds trusting that God will heal them". Just what humanism is doing more than theism about evil, beyond using it as an argument against theism, is a question. Usually I suspect it retires to an armchair. Why the difference in practical expression if I am not unjust in suggesting it, Surely Mr. Lippmann is expecting a very great deal of benefit from psycho-analyses as a technique for re-educating desire and for changing the heart of man?

1. Lippmann op. cit. p. 188

"The childish belief that each of us is the centre of an adoring and solicitous universe becomes the source of endless disappointments because we cannot reconcile what we feel is due us with what we must resign ourselves to." 1. This is an overstatement of theism. We do not pray for easier tasks when we are theists but for strength to accomplish our duty. Then there are two to face it so to speak. As defined above theism has a large element of childishness in it but the definition is wrong. Theism is an essential and difficult challenge to high ways of living. Inherent in it is a protest against the dispoilment of life. This sense of wronged lives is the source of social preaching which is not liked by many in places of business. It is a challenge to greed and selfishness and it is against the dispoilment of life. Grant even that Mr. Lippmann's analyses is largely true of many childish minds it is yet in accord with my thesis to say that theism must be challenged where it is receiving its finest exposition as well as where it is mob-minded. We must test it by its incarnations in our finest examples in human experience. Does Mr. Lippmann uphold humanism at its worst? We do not think of ourselves as the centre but rather of God as the centre to whose will we can respond. We test God's existence by experience in living situations as much as by any other way. Like the humanist, mature or otherwise, we use our valuing minds. To be mature then is to learn "to hold on to things which do not slip away and change, to hold on to things not by grasping them, but by understanding them and by remembering them." 2. The above would serve as well for the theist as it does for the humanist.

"I have asked what significance there was for us in the fact that men have so persistently associated the good life with some ^{form of} ascetic discipline and renunciation. The answer is that asceticism is an effort to overcome immaturity." 3. Sometimes, one must add, it has been a purely selfish thing and fostered immaturity rather than maturity. The root of all immaturity is

1. Lippmann op.cit. p. 189
 2. " op cit. p. 191
 3. " op. cit. p. 191

selfishness. The fact is that all the difference is made by the end or value which is held in view. It follows that asceticisms and moralities are at best means to an end; they are more or less substitutes for the educational process and natural growth of wisdom."1 They are moral short cuts that are derived from past experience. "The mature character may be attained by growth and experience and insight, or by ascetic discipline, or by that process of being reborn which is called conversion; when it is attained, the moral problem of whether to yield to impulse or check it, and how much to check it and how much to yield, has disappeared. A mature desire is innocent" 2. The secret of the sage was that he learned what to desire. "I venture, at least, to suggest that the function of high religion is to reveal to men the quality of mature experience, that high religion is a prophecy and an anticipation of what life is like when desire is in perfect harmony with reality. It announces the discovery that men can enter in to the realm of the spirit when they have outgrown all childishness". 3. That is to say it hides its pessimism or disappointment by saying we only want what we are sure we can get. To desire what a man can search out in his own strength is childishness. It is not unfair to suggest that the theist can come up to all the above when he desires to do the will of God for the will of God is a discipline against selfishness, angry-heartedness and self-centred living. The emphasis is on a healthy interest in others. It believes, for example, that those who bring gladness in to the lives of others cannot keep it from themselves.

For the first time in the book, that is in the chapter on High Religion and the Modern World, Lippmann admits that religion may not be identical with past views of how God enters or governs the world. That is true. We must stand upon our own feet, I do not mean to disrespect the past, and interpret God in our own day and in our own tongue as best we can. Another generation's

1. Lippmann Op. cit. p. 192

2. " op. cit. p. 192

3. " op. cit. p. 193

view and experience of God cannot take the place of having a view and experience for ourselves. The concern of great teachers has been to "alter the will of man". That is true. But their message was that man must alter his life if he was to see God. That is still our problem. "This alteration of the human will they conceived as good not because God demands it, but because it is intrinsically good for man, because by the test of experience it yields happiness, serenity, wholeheartedness." 1. Again, "The difference between religion conceived as the art and theory of the internal life of man and religion conceived as cosmic government is the great difference between the religion of these great sages and the religion of the multitude" 2. The distinction is valid but it seems to me that the art and theory of the internal life of man cannot mean very much until it is related to "Something" which can be set over against the idiosyncracies of the mature individual. To agree with Mr. Lippmann and to suggest that God is only an ideal does not resolve the problem of just what in actual ethical qualities the internal life is to be built up on. And even among the "minority to whom religion is primarily a reconditioning of their own souls." 3. The problem remains as to what real or tangible end the reconditioning is made. I agree, keeping this problem in mind, with Mr. Lippmann when he says that "The real effect of modernity upon religion, therefore, is to make religion which was once the possession of an aristocracy of the spirit the only possible kind of religion for all men." 4. Many of the aristocrats of the spirit were theists. The difficulty that Mr. Lippmann avoids is found in the assertion that the changing conception of the aristocratic minority among men of God, has destroyed for the masses any real belief in God. If the old pictures are disproved, they are disproved. But to say that the loss of the pictures proves that "God is not" is a debatable point. We believe the restoration of the masses to sane views

1. Lippmann op. cit. p. 195
2. " op. cit. p. 195
3. " op. cit. p. 196
4. " op. cit. p. 197

and satisfying experience depends upon that minority who have really found God. Ours is the first society in history that has not had a fairly distinct word-view. Can the humanist ideal of the mature man win the multitudes? I believe not. The odds are in favor of the Christian theist. Proof will come from either side by incarnating what is actually believed. The sages crucified the ordinary self to incarnate that which they taught. They were happy.

Unregenerate wishes are childish and selfish. Christian theism does not teach that God yields to unregenerated wishes but rather that regenerated lives see what God means and receive grace to live that out which it has seen.

The New Testament teaches the necessity of the changed life if one is to live abundantly. Many, of course, are ready to fight critical students of the New Testament but few are ready to live out its theistic implications or even the best humanist ethics which are also found there. Both Humanist and theist are facing the problem of the unregenerated heart. "In their scriptures there is to be found the teaching that true salvation rests upon internal reform of desire..... For to the few who are converted, goodness is pleasant and needs no sanctions. It needs no authority for it has been verified by experience. But when men have to be coerced into goodness, it is plain that they do not care for it". 1. This statement is so true and makes it most strange that, generally speaking, humanists do not want to recognize the unwillingness of men to live up to the best that they know. I do not believe that humanism can successfully deal with this problem as well as theism can. "These multitudes, though they have lost the ancient certainties, have not outgrown the needs to which they minister. They need to believe but cannot..... Their situation is adult but their dispositions are not." 2. With all due respect to Mr. Lippmann's analyses it grows upon me that that sentence would be a truer account if we wrote it to read, "They need to believe but will not" In a generation that is even yet pleasure mad can the humanist

1. Lippmann op. cit. pp. 201-2

2. " op.cit. p. 203.

get a hearing except among the select few who think as they read. It follows that if they think hard and logically enough they will become theists.

Can it win men's interest to the religion of the spirit and do it more successfully than theism can? To me it does not appear so but it can do a very great service with its criticisms. "High Religion" as Lippmann calls it, has three features; that is an emphasis on a regenerate life without God; a disinterested view of life expressed in a high Patrician ethic; and the idea which is called maturity which puts away what is called childishness or the notion that men can respond to God or that God cares about their welfare. Until lately high religion has belonged to the aristocrats of the spirit and has been a thing apart from the main concerns of the most of mankind. Early Christianity was in the early years of its history a thing apart from the main intellectual currents of the Empire. Later the monastic ideal furthered the feeling that religion was a thing apart from the streams of normal life and commerce. Lippmann contends that no way was known to cure the "fever of human passion except by attempting to excise it,.....But no way was known, and therefore the practice of high religion had to mean separation from human society and violence to human nature." 1. No necessity arose that compelled other ways to be set up.

"It is my thesis that because the acids of modernity have dissolved the adjustments of the ancestral order, there exists to-day on a scale never before experienced by mankind and of an urgency without a parallel, the need for that philosophy of life of which the insight of high religion is a prophecy..... The preoccupation of high religion is with the regeneration of the passions that create the disorders and the frustrations. In so far as modernity has dissolved the power of the popular religion to govern and to compensate, the need for a high religion which regenerates becomes imperative and what was a kind of spiritual luxury of the few has, under modern conditions, become an urgent necessity of the many." 2. Is Mr. Lippmann really hopeful that high

1. Lippmann op. cit. p. 207

2. " op. cit. p. 208

religion will do this great work? One does not wish to be dogmatic but the gospel of Jesus Christ has changed men's lives even when the theology of the group was somewhat repellant. It gives them something much larger than themselves to live for. It might by certain critical ones be deemed the power of a false idea but the power is there. Do men gather grapes of thorns? Neither humanists nor theists will get much of a hearing until circumstances force us into situations where we can no longer trust our fortunate circumstances, or where comforts are not taken as a sure sign of civilization.

The moralist is having a difficult time of it. The populace "no longer knows whether it is right or wrong, and of course gives itself the benefit of the doubt." 1. Having no official code which can be enforced the moralist is facing anarchy within and without. To revise his premises can, under the circumstances, mean only one thing; that he occupies himself with the problem of how to encourage that growth into maturity, that outgrowing of naive desire, that cultivation of disinterestedness, which renders passion innocent and an authoritative morality unnecessary." 2. If Mr. Lippmann is essentially correct then Jesus was not mature. That is to ask whether the humanists have either method or a spirit comparable to the theistic emphasis of Christ with regard to the changed heart. To theists He has given the highest interpretation of life that we know and we find within his life those ideals which Mr. Lippmann calls high religion and which he insists are necessary, with one chief difference. Jesus' ethic was re-enforced by a theistic emphasis.

In facing life one does not find that the humanists are actually more realistic than the theists for neither group run away, at least on paper, from the problem of evil. Both accept it as real. But our author implies that is not so. "If the principle of a theocratic culture is dependence, obedience, conformity in the presence of superhuman powers which administer reality; the principle of humanism is detachment, understanding, and disinterestedness in the presence of reality itself." 3

"It can be shown, I think, that those qualities which civilized man,...
have agreed to call virtues have disinterestedness as their inner principle...
I am talking about such virtues as courage, honor, faithfulness, veracity
 justice, temperance, magnanimity, and love." 1. Virtues are difficult and they
 transcend ordinary impulse. They require the kind of courage which has first
 counted the cost and then, that willingly accepts the risk. "Virtue's action is
 conduct which responds to situations that are more extensive, more complicated
 and take longer to reach their fulfillment, than the situation to which we
 instinctively respond." 2. Personally I have seen many of these virtues in-
 carnated in many Christian (or theistic) lives and in the missionary adventure
 which it is the fashion to criticise without any great depth of thought. But
 let us read further, "But they have a common principle, which is detachment
 from that which is apparently pleasant, and they have a common quality which
 is disinterestedness, and they spring from a common source, which is maturity
 of character." 3. This seems to be a sort of Patrician philosophy which might
 sound a different note if overtaken by really difficult circumstances. But
 who can say. Very few of us can sit so calmly on the sidelines of life. Actu-
 ally there are not many who can be wholly detached and disinterested. The cost
 and consequences of things mean too much in real life. I make this criticism
 as it seems that Mr. Lippmann is offering a substitute of theism for the
 multitude. Has he or anyone a substitute without setting up a higher value
 as the meaning of life? We can be virtuous and be theists at the same time
 and the terms are not contradictory unless we arbitrarily make them so.

"Virtue is a product of human experience; men acquired their knowledge
 of the value of courage, honor, temperance, veracity, faithfulness and love,
 because these qualities were necessary to their survival and to the attainment
 of happiness." 4. Morality is also a product of experience and has come out
 of a profound understanding of human life. The prophets and Jesus and some of
 the great moralists knew, more accurately than do the humanists, what was in
 man. What makes morality unconvincing to modern men is not entanglement with
 theocratic notions but economic self-interest. All through modern society

there is an undertone of snarling going on between top-dog and under-dog. The under-dogs are sharper now than they ever were before.

The unbelief in authority came up out of naturalism. During the last century and more novelists and philosophers have been identifying men with nature. During the past decade especially after the descent into Hell of a whole civilization, if our novelists are correct in interpreting life, we have proudly and openly descended below the beasts of the fields. It has not only hastened the decay of the heroic tradition; it has led to utter emptiness of life. Slaves to sensual temperments are not realists but rather do they reveal a marked bias in favor of the carnal mind. "To be carnally minded is death" wrote St. Paul . Even so and it is true for societies too. That is what we, both humanist and theist must face and that is why moral codes, or virtues, have been discarded by so many.

In the face of all this Mr. Lippmann believes that "the insight of high religion into the value of disinterestedness will, if pursued resolutely, untangle the moral confusion of the age and make plain.....what we are compelled to want, what, rather dimly now, we do want, and how to proceed about achieving it. 1. Very few it is to be feared will "pursue resolutely" this high ideal and indeed Lippmann recognizes that, unless circumstances compel, men will not accept it. "For men will not take seriously, they will not devote themselves to the discovery and invention of ways of cultivating maturity, detachment, and disinterestedness unless events conspire to drive them to it." 2. If this fails to win men, as it is bound to do, I am afraid, then theism may not fare much, if any, better. The revolt is on a deeper level than Mr. Lippmann has plumbed or sounded.

One of the characteristics of the age in which we live is that we are forever trying to explain it. We live in a new world -----power machinery has made sweeping differences. It has brought tangible hopes of deliverance

1. Lippmann op.cit. p..230
2 " op-cit. p. 230

to the masses. "Invention of invention" 1. is no longer casual but culminative. It is a correct statement to make in saying that "the motives and the habits of mind which are thus brought into play at the very heart of modern civilization are mature and disinterested."2 Only in a limited sense is this true. Those of us who buy goods suspect (although I clearly understand I think what Lippmann is saying) that even science is often a prostitute of mammon. Witness the rackateering lately carried out in radio patents. Realism, in dealing with data in a company maintained laboratories, as a habit of mind does not work as Mr. Lippmann suggests. That is my opinion. Let anyone who doubts the prostitution of the scientific method read an article "Discredited Magic" by Mary Vay.³ It is a brief introduction to the Consumers Research League whose work has been to investigate the quality of many expensively advertised products that are on the market for the buying public. This organization is situated in New York City. We do believe with Mr. Lippmann that nations must enthrone the scientific spirit if they are to prosper. (How many patents have been killed) But they have not done it yet.

It was a revolt from the restraints of a landed society which led the early capitalists to set up their own thearetic justification in the philosophy laissez-faire. It was the assertion of natural rights by a new class, themselves, as over against the formerly recognized traditional rights of the landed gentry. "They did not understand science. They merely exploited certain of the inventions which scientists produced." But presently a whole course of evils resulted for society to deal with, of course at its own expense, such as child labor, slum areas, unemployment and public health. The inevitable result was an increase in taxation which has been going on ever since. By legislation certain modifications were introduced to control some of the results of ruthless monopoly. But the challenge is with us yet. We are not as well off as we ought to be even though Lippmann says "In advanced communities the mere multiplication of industry produces such a complicated environment that the business man is compelled to substitute considered policies for his intuitions, objectives surveys for his guesses, and conferences world without end for his natural liberties.....the modern environment is invisible, complex, without settled plan, subtly and

swiftly changing, offering innumerable choices, demanding great knowledge and imaginative effort to comprehend it." 1 The modern industrialist no longer seeks justification.

Our legislation was a "necessary attempt to police those who had been left free to pursue their own interest in their own way." 2. Socialists believe that it is almost impossible to police the capitalist employers. Lippmann suggests that this conviction was the dynamic of their movement. Such a thing as the judgment of a Creator Spirit does not enter the environment if the humanist is right. In any case the laissez-faire doctrine was a rationalization of unregenerate men as if they would look after any interests but their own. One of Mr. Lippmann's predictions is possibly being upset by Germany at the present time. He predicts that a dictatorship can only succeed amid relatively simple industrial arrangements. He believes that machine industry will reach a stage of complexity that will create a pressure which will lead to socializing it. He quotes Mr. Keynes as saying that "the battle of socialism against unlimited private profit is being won in detail every hour. 3

In applying his "High Religion" to the problem of modern government Mr. Lippmann raises some very interesting problems. "The idea of toleration, of freedom of speech, and above all the idea of organized opposition, alters radically the attributes of the sovereign." 4 Many people are incapable of being loyal to constitutions and, even less capable, to ideas. Allegiance is so complex that it weakens loyalty very considerably. There is a dangerous lack of unity in the activity of the average individual citizen of to-day. The enormity of modern civilization arises out of the complexity of its loyalties. "Its strength lies in its sensitiveness." 5 Mass leadership makes

Notes for previous page as follows:-

1. Lippmann op.cit.p. 255
2. " op.cit. p. 237
3. The Christian Century- April 5-1932

Notes for above page:-

1. Lippmann op.cit. p. 246-7
2. " op.cit. p. 248
3. " op.cit. p. 258
4. " op.cit. p. 262
5. " op.c it.p. 273

for safety. "The essential point is that as the machine technology makes social relations complex, it dissolves the habits of obedience and dependence, it disintegrates the centralization of power and leadership; it diffuses the experience of responsible decision throughout the population..... The real law in the modern state is the multitude of little decisions made daily by millions of men." 1 Again, "The amount of law which a legislature can successfully impose is relatively small." 2 What the state does is to bring organized force to the aid of folk who believe in law. But really says Lippmann government is in the people and stays there. We have many more politicians than we have statesmen. The statesman expresses something of high religion in that he seeks to give to the people "not what they want but what they will learn to want."

In his study of love in the great society Lippmann says that "The larger number of men and women living within the orbit of the Great Society are no doubt aware that their inherited beliefs about religion, politics, business and sex do not square entirely with the actual beliefs upon which they feel compelled to act." 3 The distinction that he makes can only be briefly mentioned and it is that owing to the fact that knowledge of birth control has been generally disseminated there has been accepted the practice of love as an art and as a vocation. Art is for purely physical enjoyment. The practice of love as a vocation has to do with parenthood and the rearing of children. Lippmann reports that this hedonism has not resulted in happiness and gladness." Instead of the gladness which they were promised, they seem like Hegesaias, to have found the wasteland." 4 In speaking of Huxley & Hemingway he reports that for them it seems as if "love is at times a kind of obscene joke". 5 What are the finest and most exalted activities which

1. Lippmann op. cit. p. 275
2. " op. cit. p. 276
3. " op. cit. p. 284
4. " op. cit. p. 302
5. " op. cit. p. 303

are to be stimulated and liberated? According to Lippmann these virtues do not say. Most of them are artificial and of interest to very few people. "But if you idealize the logic of birth control, make parenthood a separate vocation, isolate love from work and the hard realities of living, and say it must be spontaneous and carefree ---what have you done? You have separated it from all the important activities which it illuminate and liberate." 1

Man is not a collection of separate impulses each of which can be satisfied. The reformers seeing the evils of such a tragedy as the unwanted child and the birth-ruined mothers saw in birth control a way out. But mates who do not love in a deeper sense than physical will never endure and co-operate in the proper rearing of children. Children require the atmosphere in the home created by the right example and decent thinking. Love "endures only when the lovers love many things together." Compatibility is a process and an achievement and never an accident. The Romanticist theory of affinities is unstable and wrong for it "rests upon an immature theory of desire." 2 Successful wedded life is a partnership rich in many and common interests. Lippmann's conclusion is that the convention of marriage "will survive as the dominant insight into the reality of love and happiness, or it will not survive at all." 3 Modern lovers will be compelled "to transcend naive desire and to reach out towards a mature and disinterested partnership with their world." 4

The moralist, then, is not popular in the modern world which is an unbelieving world. They are in the eyes of men as Dean Inge says people who feel themselves "attracted by God when they are really only repelled by people." 5 For the orthodox moralist conduct must conform to the established code. Lippmann does not believe that the revolt is due to perversity since it is worldwide

1. Lippmann op.cit. p. 305-6

2. " op.cit. p. 310

3. " op.cit. p. 312

4. " op.cit. p. 313

5. " op.cit. p. 314

especially where science and the machine are rapidly changing societies. Possibly so but let us not forget that the machine is the magic symbol that holds the promise of comfortable circumstances that are yet to be realized by the masses. Such a promise provides the dynamic for Soviet Russia's experiment. It is not wrong to be comfortable but it is no guarantee of happiness for the human spirit. But let Mr. Lippmann add this,—"Much of what appears to be a tough self-sufficiency is protective, it is a brittle crust covering depths of uncertainty." 1

The moralists says Lippmann have failed to understand their times. "An authoritative code of morals has force and effect when it expresses the settled customs of a stable society." 2 We see that generalization very clearly expressed in Mark Twains disillusionment about the new society in the young West; anyone can catch it in many of his novels." 3 To-day the moralist must win his way as an interpreter of human needs. "The moralist cannot teach what is revealed; he must reveal what can be taught." 3 Exactly, as we have said earlier, he must incarnate or make flesh the truth or the experience that he teaches. Only by living out what he finds at the highest levels of experience can he elucidate what the good is." Theism believes that it has seen something of that highest good incarnated in Him "who was a servant of men"; who taught conformity, not to the will of men "for he knew what was in man", but rather to the will of God..

Lippmann believes that the way out is through the re-education of their desires "by an understanding of their own relation to a world which is unconcerned with their hopes and fears." 5 For a modern population "the old rules are becoming progressively unsuitable and the old symbols of hope and fear progressively unreal.....The ultimate question is not how the populace

1. Lippmann op.cit.p. 316.

2. " op.cit.p. 317

3. Humanism & America op.cit. Pandora's Box of American Fiction Clark p. 186

4. Lippmann op. cit. p. 318

5. " op.cit. p. 321.

is to be ruled, but what the teachers are to think." 1 For it follows that "If civilization is to be coherent and confident it must be known in that civilization what its ideals are." 2 At present we have no world-view. "To elucidate the ideals with which the modern world is pregnant is the original business of the moralist." 3 Shall we find the ideals of brotherhood, internationalism, unity of the race apart from the fatherhood of God? These are ideals the lack of which, if not soon accepted, will soon leave us in ruins.

"But we begin to see, I think, that the evidence converges upon the theory that what the sages have prophesied as high religion, what psychologists delineate as matured personality, and the disinterestedness which the Great Society requires for its practical fulfillment; are all of a piece and are basic elements of a modern morality." 4 But let us remember that even though they are overlaid with much that is obsolete in details, "In great moral systems and the great religions are embedded the records of how men have dealt with destiny and only the thoughtless will argue that the record is obsolete and insignificant.....The wisdom it contains has to be discovered before the old symbols will yield up their meaning." 5 There is a dilemma says Lippmann for modern men. "They are compelled to choose consciously, clearly and with full realization of what the choice implies, between religion as a system of cosmic government and religion as insight into a cleansed and matured personality; between God conceived as master of that fate, creator, providence, and king, and God conceived as the highest good at which they might aim. For God is the supreme symbol in which man expresses his destiny, and if that symbol is confused, his life is confused." -Is such a deliberate antithesis necessary except on the part of Mr. Lippmann who is trying to be consistent? I do not believe that the choice is so necessary for cosmic religion as he calls it is not necessarily inconsistent with the cleansed

1. Lippmann op.cit. p. 321
2. " op.cit. p. 322
3. " op. cit. p. 323
4. " op. cit. p. 323
5. " op.cit. p. 324

personality and in incarnating of virtues. At the very centre of Christian theism is the doctrine of "rebirth".

"The choice is at last a personal one" 1 It is true enough that there are those who do not find a principle of order in the belief that they are related to a supernatural power.....They are deeply perplexed. They have learned that absence of belief is vacancy; they know.....that there is no freedom in mere freedom. They must find, then, some other principle which will give coherence and direction to their lives." 2 Revelation is out of the question says Lippmann. There is no authority of a will beyond themselves to which they can respond, indeed "there is no place they can find it except in an ideal of the human personality." 3 Theists believe that the required ideal is to be found in Jesus' life. But his life was deep-rooted in a belief in God. Take God out of it and there is very little left. If God is not there he would turn out to be a mistaken fool. Devotion to such an ideal, we are told, may be called the religion of the spirit.

"It alone is perfectly neutral about the constitution of the universe, in that it has no expectation that the universe will justify naive desire." 4 Its approach, and inner motive, to life is not that of acquisition but that of sympathy. "To understand is not only to pardon, but in the end to love..... Its principle is to live and let live.....It is the only disposition of the soul which meets the moral difficulties of an anarchical age, for its principle is to civilize the passions not by regulating them imperiously, but by transforming them with a mature understanding of their place in an adult environment." 5 This is a somewhat dogmatic statement for Christian theism has made practically the same emphasis many times. Of course Mr. Lippmann has refused to acknowledge validity to a modern man's conception of

1. Lippmann op.cit. p. 326
2. " op.cit. p. 326
3. " op.cit. p. 326
4. " op.cit. p. 327
5. " op.cit. p. 328

God but may we assert again that the discipline of humanism and all that it has to offer will be overtaken by one who seeks to do the will of God as we have it revealed in the life of Jesus. Such a life will be a life characterized by love, goodwill, sympathy and mercy.

In the realm of the spirit, blessedness is not deferred. "That my joy may be in you and that your joy may be full". Also judgment is a constant fact in that day by day you are what you are. Evil is to be overcome now and happiness to be achieved in this world for "He was moved with compassion on the multitudes" and so must we be whether we are humanists or theists. There is nothing of the nature of a commercial transaction type of thing to be found in the New Testament when disinterestedly or properly understood. For both groups it may be "a kind of experience which is inherently profitable." 1

"And so the mature man would take the world as it comes, and within himself remain quite unperturbed." 2 Indeed the New Testament reveals a spirit which men can accept and which does not leave them at the mercy of things that may happen. Not many folk will find, I believe, a solution in Mr. Lippmann's book. Defeat, truly, may be no less interesting than victory but it does not allow you to advance. Of course if one wants to try and sit on the sidelines of life it would be easier to accept this cold Patrician philosophy. The patrician has never had a reputation for being so very happy. It is a dogmatism, unproven and unsubstantiated that the humanist faces pain better than the theist. The theist believes that the universe is a home for his free-born spirit but the humanist is a stranger within a weary land.

It is too bad that Mr. Lippmann's book ends on such a pessimistic note. He avoids the appearance of pessimism by stringently limiting his wants, and yet what else is it. What does life really mean, can it be interesting and thrilling, will one run risks if life is summed up in the following:- "Since

1. Lippmann op. cit. p. 329

2. " op. cit. p. 329

nothing gnawed at his vitals, neither doubt or ambition, nor frustration, nor fear, he would move easily through life. And so whether he saw the thing as comedy, or high tragedy, or plain farce, he would affirm that is what it is, and that the wise man can enjoy it." Do we not meet the stoic again in modern guise? Who then is this mature man? Where did he ever live?

"D"

A Summary

We have now examined three authors. Every one of the three is a naturalistic humanist. That is to say, supernaturalism or theism is ruled out by them, either as a necessity or as having any objective bearing on the problem of ideals and the meaning of life. Mr. Hayden and Mr. Otto have very high faith in the rational man but Mr. Lippmann's faith in man is very much more reserved. Until circumstances force "high religion" as a necessity upon men, he is anything but confident that it will be accepted as a way out by very many. Neither is Mr. Lippmann as idealistic. Each of the three have great faith that the new scientific technique is going to help them solve their moral problems. It is to bring men new freedom.

For Mr. Hayden and Mr. Otto the outlook is somewhat rosy. They write enthusiastically and both in their way seek to make an "affirmative denial" of God. One cannot think that they are facing life as it really is on this continent from the industrial and social points in so viewing the situation. Theirs is too much an artificial view because, possibly, they are not enough out of the artificial world of the university campus. In such a situation one is amid intellectual currents, valid and good, which are non-existent among vast numbers of the populace. These men have high faith in the scientific technique as a means to creating a new heaven, so to speak, upon this earth. Have they looked realistically at monopolies and control of patents with which the actual returns in terms of better living are stringently controlled by the credit kings. These profits come largely from the new technique made possible by science. For most people life is bound up with wages and not ideas. My contention is that naturalistic humanism has nothing but its own bias and dislikes, its own taste and standards, with which to confront a society that is missing its way. My theistic thesis is that defeat comes out from God to those people and individuals who identify themselves with ways that ought not to persist. Theism is the recognition of that creative and ever

active "something" over against which our little part in the drama is played. For the humanist it is vanity to suppose that we can respond to and receive guidance from the Creator Spirit. Of course we do not agree.

For Mr. Lippmann it would appear that the outlook is not rosy. He is too good at realism to sing about the moral dilemma of our day. His confusion, to my mind, is genuine and he is too sincere to avoid looking at life and endeavouring to see it whole. But one cannot but believe that Mr. Lippmann is mistaken in his thesis that the changing concept of God, as held by modern teachers, as yet a minority, is to destroy belief in God. There are other reasons to account for the loss of faith. In the Old Testament, as we have already mentioned, there is a changing and an enriched concept of God. Compare the war-god of David with that of Hosea, the man who out of a great love overcame the tragedy of his home and who preached to Israel about a God who was love. This is only one example of many to be found in a theistic or polytheistic ego, of a changing conception of God. We believe that our thought of God will continue to develop towards that spirit incarnated in Jesus Christ. Many folk have pre-Christian notions of God which must be and can be corrected by that which we see in Christ.

Again whilst Mr. Lippmann's analyses of the present moral situation on this continent is keen and the diagnosis is in the main correct we do not believe that he has a solution. It is a somewhat naive faith in psycho-analyses to believe that it will yield up the meaning of life. High religion, that is maturity and disinterestedness in ethics may help a few folk but it has very little for the masses. We cannot postpone a solution until they come up to it. At Mr. Lippmann's attempt at a solution one may say of it what he says of Mr. Russell's code that it depends upon the likes and dislikes of the author. There is in it no standard over against which we can test our lives. The ideal it offers is really vague. He is quite sure that modern folk cannot find God if they are full-grown mentally and spiritually. We do not believe that. It is much easier to seek to find God who will be

at least objective whilst humanistic standards can be only at best, subjective and enslaved to bias and dislikes.

One must add in all fairness that in asserting the philosophy and experience of theism that one does not identify oneself with some of the ugly things which Mr. Lippmann has exposed. If we were bushmen we should write differently. The point is moralists all are we, whether theists or humanists. We must find the best answer and then co-operate in making it effective in living situations.

SECTION III

The Problem of the Conflict Re-Stated.

There are problems which force themselves upon the present day naturalistic humanists. We intend to suggest three but first of all let us raise a preliminary question. Is there any unanimity in the answers of the humanists? In several sections of my survey of humanism and even among the three men whose work was more closely examined it became apparent, did it not, that there are many stripes and much confusion among those who call themselves humanists. As to the naturalistic humanism we find only one common point of agreement,- that is, the denial of the existence of God. To say that he is only a symbol is also a denial. What definite solutions have they to offer that are superior in dealing with living situations, than those which Christian theism offers. Industry? Peace? Internationalism? In all these important fields I do not find that the humanist is particularly active and clear in his solutions. The point is, that there is as much, probably more, confusion and contradiction among the humanists as ever there was among theists. Granted that many theists, Roman Catholics for example, picture God in ways that some of us have left behind or put aside, yet the fact remains that God is real to them. Likewise the fundamentalists and the modernists, Mr. Lippmann notwithstanding, find God as the central reality in life. He is revealed in the life of Jesus Christ and in other ways but in human terms we find Him best in the incarnation of the new spirit, the life of Jesus. True that Jesus' teaching does not speak exactly and directly to some of our modern questions. He would have talked over the people's heads to have done so. He lived in the first century and not in the twentieth. But who can question that a new spirit and attitude towards life is apparent in Christ's life. Again who can gainsay that he is the present daily inspiration of many lives? Who does not believe that the world needs the changed heart and what better quality of heart can one suggest than Christ's spirit.

Again he was a teacher of ethics but all that he ever said or did was deep-rooted and grew up out of his vision of God. Only as we gain a vision of God shall we advance. That is what the world needs.

Mr. Lippmann and the other humanists would not say so,---- What we need is a vision of man. Let me say it once that man is dwarfed until we put him over against a creative background. That is what we shall try to do in the remaining pages of this thesis. We must do this for we believe that the "acids of modernity" arise from a loss of that vision. That loss has occurred not because of a changing concept of God but because the prophecy of "plenty" the fulfillment of which the masses have been looking for. Again one cannot dismiss as easily as Mr. Otto does, that strange unwillingness, found in most human beings, to live on the level of the 'Spirit' if he can remain on the level of the "Flesh". If the masses really come to see that Spiritual poverty will frustrate all materialistic utopias then, perhaps, they will repent and accept the vision.

"Tis ye, tis your estranged faces
That miss the many splendored thing."

A. Definition of Value

The first problem that the naturalistic humanist must establish is a definition of value that can be understood by ordinary people. This is to say that humanists must define what is for them the end of life. Many of them are quite clear that the end of life has nothing to do with the favour of God. He does not exist. Until we establish what value is no progress can result. What does my life mean? The question is where will the naturalistic humanist find value. To find his value is to establish the authority which he has not yet won over the masses whom he asserts need his message just now. If the end of life is what Hayden calls the "good life" and which he calls the "quest of the Ages" it appears to me that most people will seek other ways than that which the humanist has to offer. That is to say if spiritual values when actually perceived turn out to be only physical comforts the humanist can well be ignored. To my mind that is the danger which he is

facing. "Man cannot live by bread alone". And yet what else is the humanist offering when you analyse terms. Values, such as beauty and truth turn out often to be only names about which no clear distinctions have been set up. What can be true in a desert of relatives or what can be beautiful? It must depend on something more than one's bias or viewpoint. There must be a great transcendent background over against which our creative instincts can function and to which they can respond.

The humanists have rendered high service as critics but our generation requires something deeper than information. Never has a generation been burdened with so great an amount of factual information. What is needed is interpretation. To most of us facts do not mean much until we examine them in their context or set them over against a philosophical background.

Another lesson that our generation needs to learn is that "Being is dynamic, thought is static." 1 The distinction is made in different yet similar ways by both Canon Streeter and Bergson. It is this, we can draw a diagram of life at the one instant but life moves on and we must re-draw our diagram. Life is a series of diagrams for one who tries to capture it that way. But diagrams cannot symbolize life and change and that which makes for movement. The only way to visualize life is in a portrait which lends itself to the expression of movement and creative activity, of continuity and change. That suggests does it not that the "act of understanding is one in which the whole man is involved." 2 Is it not fair to suggest that the humanist group tends to rule out as invalid and childish or immature whole legitimate areas of man's life. Too often to understand life is thought to be an act only of the intellect and the emotional life is repressed entirely. Is it any wonder that the naturalist humanist voices are so uncertain about what they have to offer to human beings?

1. Hyde op.cit. p. 31

2. " op.cit. p. 24

Allow me to quote again from Mr. Hyde. "The religious attitude is pre-eminently the natural attitude and always will be." 1 Has he not hit upon hard fact. "The bases of effective activity on the material plane is an internal anchorage to something within which is raised above the level of the fluctuating and the fugitive". 2 Again "The man who is devoting his powers to perfecting his own self inevitably becomes a victim of egoism..... The fact is if we wish to live creatively we must undertake something more fundamental than merely checking our lower impulses. The end of the road is not repression but transmutation." 3 I do not wish these quotations to carry all the weight of my argument but they do seem pertinent to the problem. Unless we have something more than our individual bias out of which to create our ideals there is no authority or strength behind what is offered. Allow me to refer to Mr. Hyde once more. "But I do insist on the fact that the basis of the whole humanistic attitude is an obstinate and deep-seated egoism which is only reenforced by the individual's efforts to transcend it." 4 Actually theism has as sane an attitude towards the good things of life as has humanism and it avoids self-centredness better.

Naturalistic humanism must, then, overcome its dilemma about what is value. At present it has many voices crying in the wilderness with no language but a cry. Some of them we respect and others would call us down to the level of a naturalism that is expressive only of a sensual perversity. Am I to live on a physical basis and level or am I to believe that God has made men capable of being "a little lower than the angels." If man is not made in the image of God whose image has he? Is there a logical and rational interpretation available apart from theism? Ethics without God, without a standard approaching the doctrine of perfection, leaves me to do pretty much as I want to do., It has no challenge pointing to a change of heart.

1. Hyde op. cit. p. 82

2. " op. cit. p. 85

3. " op.cit. p. 92

4. " op. cit. p. 89

The "sages" of which Mr. Lippmann wrote so beautifully were men who were captured to the service of ~~an~~ ideals and truths which they interpreted against a background lit up with a moral grandeur beyond what they found in themselves. Socrates was a religious man. ~~Assiss; !~~ Confucius did not know and his ethic was only for the patricians of the land-owning aristocracy of his day. It was never incarnated in the lives of the common people. Gautama's ethical system had a splendid chance to succeed but it failed to win the people until it was related to a supernatural background. What is the reason?

What then is value? From what does it proceed and to what end?

B. Can Humanism Get a Hearing?

Has naturalistic humanism any prospects of a hearing? If it cannot gain the ear and the interest of a larger number of people it becomes only a mental calisthenic of doubtful value. This problem is real. Humanists and theists are moralists and the reputations of such are at stake. If Mr. Lippmann is right in his analyses then moralists must find out what can be taught. Does this mean that teachers must teach only what is acceptable. Who is to decide? Is not the implication being made that authoritative codes are unnatural and really do not fit human needs.

It is a question whether our generation has outgrown the Ten Commandments, possibly excepting one or two minor details. My contention is that this code, which is popularly supposed to be outgrown, speaks yet to the needs which this generation does not want dealt with if it can find an easier way. At the moment this code seems to be psychologically sound. It is good for man to worship something higher than himself. It is not a good habit to develop carelessness in one's speech. What does rest do for one that this generation does not need and worship? It is not good to steal, to commit adultery, to be envious. What is really outgrown in this code? The context is, in which the code has been set, but not the wisdom it contains. But we are told that we must teach what can be taught. What is the good of teaching at all if it does not at least contain this much wisdom? We cannot get around

or beat the Ten Commandments. To me it is fairly evident that all moralists have been facing a generation which was going to have its fling regardless of cost. But the fling was costly for the endless rush of pleasure reveals a very unhappy heart.

And so, if the naturalistic humanist finds a fairly satisfactory definition of value can he make it effective in a creative way in society. There is not much evidence that this movement is doing much practical work in bettering conditions. Thus far it has been a movement of criticism and has knocked over some old idols among the theists who did not recognize them for what they were. The theist has had to move out into the modern world and face his critic. It has been good for theism.

But I doubt if humanism will prevail beyond a somewhat restricted, from the point of number, intellectual group. The movement centres largely as far as I can see about the university campus. Of course such centres are strategic points. Many of our great theists are also on the campus. I doubt the success of humanism because it has no great 'dynamic' which will compel its adherents with an inner compulsion to go out into lonely and desolate, crowded and poverty stricken areas and there become a life incarnating compassion, love, sympathy and hope. Theism has the much criticised but really adventurous and magnificent home and foreign missionary enterprise to show despite its faults. Humanism has nothing comparable that I know of. Russia was cited by Mr. Otto as an example of a society in which naturalistic humanism was the basis of its corporate life. No one ought to have a quarrel with the good in the Russian experiment. It will be and has already become a challenge to the West. If it compels us to set our house in order it will be for our good. Those who do not like its non-theistic implications will find, I predict, that they cannot talk it down,-- they can only live it down. But just what is happening in Russia remains to be seen. It is clashing with theism on all missionary frontiers at home and abroad. One wonders if the humanist movement as we know it in America would prosper in Russia. Free-born

people do not like dictatorships or censors. There does seem to be something akin to a dynamic in Communism. Is it born of hate? The dynamic of Christian theism is love. Which will win love or hate? If hate wins out then man turns out to be something far less than the kind of being that our idealists, humanists and theists believe him to be. Man instead of being a "little lower than the angels" would prove to be a beast snarling at beast. That is if hate, or force akin to hate, turns out to be the supreme quality in the universe. We believe in man because we are capable of love and so is he.

What do we find? Is it not true that there is a strong tendency towards disillusionment and despair in a great deal of modern humanism. Let anyone read the book *Humanism & America*, especially those essays which deal with the decay of the heroic tradition and spirit as revealed in modern novels. Or read Mr. Lippmann's account of the loss that has come to men in their loss of God. Note his account of the brave and brilliant atheists who are very nervous; of the young women who, freed from tabus and conventions, are becoming slaves to their unsteady temperments; of folk who have rebelled and now not knowing what to do next are world weary at twenty-two.

Purely ethical programmes seemed to have always failed. Gautama's system is one instance. Comte's movement is another instance for his group did not get far. It is the historic forerunner of modern naturalistic humanism. This is denied but it is true nevertheless. Has Bertrand Russell anything to offer that will win and compel men to finer living? Hayden? Otto? Mr. Lippmann comes nearest but he was aware that circumstances were against him at the time, at least, when he wrote his book. We cannot escape the challenge of the scripture,-----"By their fruits shall ye know them".

"C."

Does the Humanist Ethic Demand a

Non-Theistic Interpretation of Life?

The third question that I wish to raise is this. Does humanism have to be non-theistic to do all that it hopes to achieve. Babbitt says no but perhaps his evidence is not good for he takes sides with the naturalist.

"I believe the humanist will be forced to recognize that there is truth in Pascal's contention, that he will have to take sides in the debate between naturalists and supernaturalists." 1 Again "according to Lippmann the conviction the modern man has lost is that, "there is an immortal essence presiding like a king over his appetites. But why abandon the affirmation of such an essence or higher will, to the mere traditionalist. Why not affirm it?.....

The higher will must be accepted as a mystery that may be studied in its practical effects, but that in its ultimate nature, is incapable of formulation.

....."2 We may liken the man who refuses to turn the higher will to account until he understands its nature to one who for similar reasons refuses to accept electricity. "The chief enemies of the humanist are the pragmatists and other philosophers of the flux who simplify this problem for themselves by dismissing the One, who is an actually living intuition, as a metaphysical abstraction." 3 Babbitt does not believe that religion can be replaced by humanism.

G. R. Elliott in his essay *The Pride of Modernity* also takes sides with supernaturalism. "Colombia, the progressive modern spirit, is too proud to face the fearful carnage of human values and the foggy confusion of principles brought about by the modern heart". 4 The modern heart has gone wrong.

1. Babbitt op. cit. p. 38 Humanism & America
2. " op. cit. p. 39-40
3. " op. cit. p. 43
4. " op. cit. p. 94

Leaders parrot that the old conflict is over and yet demonstrate conclusively that the heart is still unregenerate. "Most hopeful is the work of a small and quiet group of theologians belonging to various churches, who are resuming and carrying forward the thwarted hope of the great Christian humanists of the Renaissance.....Humanism may be theistic or non-theistic; It is unsound when anything between.....Religion needs the humility derivable from the consideration that happiness may be obtained without religion.....When religion assists irreligion in softening God's laws, humanism will insist that a re-discovery of their severity is essential for right humility and happiness." 1

A little later Mr. Elliott quotes Von Hugel to the effect that Christians must understand "the fact that the ethical or humane way has a distinct or divinely ordained validity of its own for those who cannot honestly follow the religious way; and that the full health of each way depends upon the full health of the other." 2

The position of Mr. Lippmann is based almost altogether on a strictly scientific interpretation of the universe. If the objection we have already raised is valid it follows that we may accept science as a description of natural processes. It can only draw diagrams of what it sees. We do not believe that it can possibly account for all that it sees and keep within the bounds of measurement and accuracy such as we expect of it. It is true that science as a descriptive process leads to naturalism yet when one reflects and evaluates scientific findings with reference to a background, the whole of life or ultimate truth, can one escape from a Theistic interpretation? Even science is in the hands of the evaluating mind. We are compelled to ask what does it mean? Why does it work that way? Mr. Lippmann rather arbitrarily dismisses a theistic interpretation and then attempts a solution upon a naturalistic or materialistic basis. It may turn out that supernatural laws are not unnatural laws.

1. G. R. Elliott, op. cit. p. 98-99
 2. " " op.cit. p. 100

Mr. Hayden seeks to prove that religion is only the quest of a good life in a good world, meaning by the term "good" only things ethical, social or temporal. This position is not borne out by the facts of history. Religion began with the recognition of a mysterious power upon which the primitive man felt, and believed, that he depended. First it was life that was everywhere----- in trees and stones et cetera. This mysterious power was known as "mana" and had various names the world over. With the Iroquois of this continent it was called orenda. Religion as I understand it is the development of man's Practice and habit of seeking to establish friendly relations with that mysterious power upon which he felt dependence. It was to gain assistance in the struggle for the good life. It was not out of frustrated hopes but from the earliest dawn of the race that man has sought aid from a power not himself. To my mind Mr. Hayden's position is based on an unproven and largely discredited theory. It reads well but is it true. Mr. Otto is in agreement with Mr. Hayden.

There is no essential reason for the strong, even antagonistic, non-theistic emphasis. Most of the humanist's ideals come out from Christian theism which includes humanism within its philosophy. That is to say that the Christian ethic outreaches the humanistic ethic. The humanist movement has come out as a protest against iniquity, injustice and robbery about which organized religion, which is often something quite different from theism, has done so little. It is the protest of the prophets, in a real sense, done over into twentieth century language with the ethical protest being made not in the name of God but in the name of man. It would have more "go" if it had the conviction and experience of God behind it. Theism, I think, will win out but not without much opposition and I trust health-giving criticism.

Section IV Theistic Solution of the Problems Raised.

The theistic position overcomes humanism at just the three points which we raised in the last section.

"A" First of all our definition of value must be established. "Incomparably the most impervious challenge which to-day confronts Christianity is the moral chaos of our generation. We cannot meet it by repetition of formulas, however holy and however venerable.....But there is another question, far more summary, which the world is asking daily and it is calling aloud for decisive answer. In its simplest terms the question is, "Why shouldn't I? There is no piecemeal answer to that enquiry. If we take the established rules one by one, in their traditional form, we may find ourselves hard put to it to justify them.....What is required is less demonstration that this or that behaviour is "wrong", than a constructive philosophy of life, which candidly faces all the new factors which have entered into the moral situation to make it both more delicate and more complex and offers genuinely positive leadership." 1 These words are from Mr. F. R. Barry's opening paragraph in his new book "Christianity in the New World." It seems to me that both he and Mr. Lippmann are in very close agreement in their respective statements of the problem which faces the moralist.

Mr. Barry believes that any answer which we may give must be creative, that is, having within it the elements of continuity and change. "We do Christianity a grave disservice if we identify customs and conventions of an age that is now rapidly passing from us with permanent Christian moral values." 2 This is exactly, as we pointed out, what some of the humanists have been seeking to do. Their plea is that redefinition is retreat whereas actually it may be an advance, a positive and creative one.

1. F. R. Barry-- Christianity in the New World- p 1.
2. " op.cit. p. 2

Again, "The only authority which can be rightly claimed for any moral standards or principles is that they are genuinely responsive to the deepest and truest needs of men. An honest ethic is always an "offence"; it is always bound to challenge the weakness and passions of the average sensual man.....It is not one of the least of our temptations so to secularize the Christian ethic as to make it chime with the rhythm of the world. It can never offer men what they want merely at the level of their unredeemed desires. Yet no moral system can approve itself to the free critical judgment of mankind which seems to deny, frustrate or impoverish any essential needs of human personality." 1 Our conviction is that ethics must be set down in a "satisfying and coherent world-view." The ethic of humanism fails to satisfy us because it is grounded on naturalism which is not an adequate explanation of the whole of life as we know it both within and without ourselves. Again that which we call our ethic is our social attitude to what has value in our consciousness and experience. It is our expression of what has value. The ethic of Jesus as we call it is made up of what he thought and did for men. An ethic cannot be unsocial but it can be very unregenerate.

Christian theism has always had an ethic at its centre. The religion of the prophets was religion that was shot through and through with ethical implications. The question for us is this, is the Christian theistic interpretation of man's life the true one? Many intellectuals wave it airily to one side and dismiss it. Such performance has usually revealed an intense personal bias in some other quarter. "Can Christianity come out into the open, take a survey of various new factors, psychological, economic, sociological and offer creative moral leadership at once more progressive and more stable than non-Christian thinking can promise?" 2 We believe it can. And it must be said at once that Christianity is not primarily an ethic. Earlier in this essay we defined humanism as ethics without God and so of course theism is at least an ethic carried on with the support of God. There is no such thing left as real

1. Barry op. cit. p. 2

2 " op. cit. p. 5

Christianity if from it is removed the religious element. Like humanism it is a way of living but it is "primarily a relationship to God which issues in distinctive ways of living and characteristic valuations on life." 1 It is life based on the assumption that God really is and ~~that~~ we can respond to Him and that to do so properly is to become ethical in the highest sense that we know.

The way out for the ethics of theism if they are to be "vindicated to the hearts and minds of this generation, is to re-enthroned the Christian faith in God in the only position which it can rightly occupy----at the centre of man's thinking and willing, and their interpretation of life." 2 They are "an insight to be achieved". The validity of the insight which places God at the centre, at the point of focus from which all else follows, is challenged by humanism. The "acids of modernity" have eaten away the old formulas and therefore, it is assumed the "Real Other" whose presense they sought to make real. "The real question about Christian ethics is therefore to show how the Christian world view, centred upon faith in a living God and accordingly supernatural in its emphasis, can offer itself as the interpretation of our rich and manifold experience in an ever widening and bewildering universe." 3

Science is called into justify many dogmas. What we require is rational affirmation which is quite different from personal bias or dogmatics. Science is "by the laws of its own logic, a resolute abstention from certainty and a ceaseless revision of hypothesis." 4 It follows that behind science is an evaluating mind. Religious field of investigation is that which goes on in the mind and spirit of man. Nowhere have we any certain accepted body of truth and so in science, in religion or anywhere else there is no common interpretation of what life really means. To gain such an interpretation is our problem,

1. Barry op. cit. p. 7
2. " op. cit. p. 8
3. " op. cit. p. 10
4. " op. cit. p. 11

indeed it is the problem of all moralists, of all those who believe that there is inherent in men's lives something finer than sensual and physical appetite.

Actually says Barry "Life has lost its controlling unity," 1 so far as our modern civilization is concerned. He agrees with Lippmann when he points out that an ordinary man's life is now a number of specialized activities, "parallel and largely independent, each with its own technique, its own traditions and more and more, its own moral standards." 2 Amid all this, "Religion too has become specialization and dwells in its own house." 3 Barry believes its health is seriously menaced by its spirit of aloofness. He does not think intellectual solvents can carry the burden for most of the population. He quotes from Reinhold Niebuhr's book "Does Civilization need Religion" ---- "The fact is that more men in our modern era are irreligious because religion has failed to make civilization ethical than because it has failed to maintain intellectual respectability." 4 And so, says Barry a little further on, "The task which confronts Christianity is to lift this world, so rich, yet so penurious, on to loftier planes of possibility by setting man's life against its eternal background and redeeming all its this-worldly concerns by the cleansing presence of the supernatural." 5

The weakness of theism has been its "other-worldly" over emphasis. Out of this escape from the world it has only recently forsaken Nictism in the great and growing desire to Christianize all personal relationships. Too often religion has put its sanctity about economic selfishness. Too seldom has it sought to do the will of God in actual relationships. A growing social and Christian conscience is awakening in these present days. Men are beginning to realize that, "Religious experience cannot in fact mean anything but the life-experience of a religious man, his total response to his environment as directed and sustained by his religion." 6 Also theists are awakening to the fact that it is an idle business to talk of spiritual experience "apart from those manifold occupations of thought, contemplation or conduct which

1. Barry op. cit. p. 14 3. Barry op. cit. p. 15. 5 Barry op. cit. p. 19
2. " op. cit. p. 14 4. " op. cit. p. 16 6. " p. cit. p. 33

the prerogatives of spirit.....And religion mainly consists in relating these, through its characteristic activity of worship, to God as the supreme Source of Value." 1 This is the emphasis more and more being made by the theistic interpretation of life to men and women to-day. Is it not as hopeful, if not much more so, than the intellectual solvents of the humanists? Theism must not utterly lose its other-worldly emphasis for that would leave us no better off than the humanists. Such an emphasis leads to a creative background by which we can test ourselves by something finer than ourselves from whence, I take it, we have come.

A new spirit was incarnated in this world in the life of Jesus who was called Christ. We believe that that new spirit is akin to the deepest and finest quality of the universe. The humanists have the fact of Jesus' life to face. They, cannot, if they wished, explain away the gospels, nor the Christian society. Even though "The New Testament is an other-worldly book; its primary concern is not with social duty; it is with sin, forgiveness and atonement and the source of spiritual regeneration in the redemptive love of God the Father." 2 Again "The moral creativeness of Christ Himself is not shown in discussing conduct in different language from that of the Rabbis, but in the new temper and insight which He brought to bear on existing material and the common stock of moral reflection." 3

Hellenism decayed says Mr. Barry because it had made claims on life which could be satisfied only by something which Hellenism itself could not provide. "It presupposed a confidence in life, a sense of inner security and freedom which has in fact no basis in experience save in the strength of spiritual conviction that at the heart and core of Reality is a mind and will to whom mankind is dear and in whose image it is made." 4 Is not humanism in the same difficulty? Where there is a suspicion at the heart of life "and where the gods actually turn out to be only a "solemn pretense" or a symbol of ideals there is nothing with which to redeem man. Surely we must, as Mr. Barry says, have something approaching an ultimate basis for believing in him. Can the humanist sustain belief in man, when it is difficult to do,

without a definite reason?

Christianity won its way into the Greek-Roman world because it had such a basis for belief. We have stressed the other-worldly emphasis in Christian theism but there is also within it a Christian humanism. The two currents are to be found side by side in the New Testament. Read Paul's chapter on love in First Corinthians. 1 It is a central conviction of theism that life cannot be greatly transformed from without, without being transformed from within. To make people comfortable is not necessarily the same thing as making them happy or good. This may appear to be hard doctrine but it is true. But the theist must always bear in mind that "faith without works" of mercy, love compassion is as dead as can be .

To attempt to make the sayings of Jesus serve as an answer to all our questions would be folly. An incarnation involves limitations of time, of environment and of culture. In Christ we have a revelation of the meaning of goodness. "He has become for us the personal symbol in which we objectify your recognition that a secret has faded out of life which it would be worth all progress to recapture."2 His life suggests Mr. Barry is a "supreme concentration". The saints do little and are much." 3 There are many questions which he left aside to which directly and exactly he did not speak. "In other words the concern of Jesus was not primarily with conduct at all..... rather it was to redeem the relationship of all men and women to God." 4 Right conduct will follow if the heart is right.

Personally I wonder if we should be interested in theism at all if it were not that our valuations of one another's lives and the answer to the meaning of life was set by Him over against the activity of a Creator Spirit. Barry writes truth when he says, "The whole story moves in an atmosphere of wonder, fringed, as it were, with a "numinous" corona whose flames leap up in immeasurable splendid into spaces which we cannot chart." 5 We cannot

1. St. Paul 1, Cor. 13.

2. Barry op. cit. p. 81

3. " op.cit. p. 85

4. " op. cit. p. 88

5. " op. cit. p. 98

tear it out of that setting. It may not turn out to be an aside from our quest to remind ourselves that Jesus walked, as we now are doing, upon this earth.

Christian theism, at first looked upon as an alien thing, as it moved out into the Greek-Roman world proved itself "the creative nucleus of a new society, sustaining, redeeming and transforming all that was vital in the surrounding culture." 1

"The tradition dies hard that Christianity is in some sense inimical to the arts." 2 Most humanist writers do have this conviction. "There are indeed two strains in Christianity as there are in the fabric of European culture---- the world affirming and the world denying." 3 Roughly made this is the distinction between the doctrine of immanence and that of transcendence. The Renaissance was reaction in favor of the former. Actually the two sides of the question require balancing. Humanism is historically speaking based on the doctrine of immanence which under the impact of the scientific method and knowledge has lapsed in humanist circles to naturalism or materialism. Barry wonders whether what is true and vital in the humanism of our century can survive the "subsidence of its Christian bases". For he raises the point about which we must contend. "But we cannot genuinely believe in man or the excellence of man's prerogatives unless we also believe in something more than man. We cannot combine the Christian valuations with a non-Christian metaphysic. Humanism will soon have to choose." 4

The fruits of naturalism are disillusionment. Let anyone read the essays in Foerester's book "Dionysus in Dismay"⁵ or "Pandora's Box of American Fiction".⁶ and withstand, what appear to be ligimate conclusions, of these writers if one disputes the above contenti on about humanism. "Hence, as we know, the doctrine "Follow Nature" came to mean a surrender of the will and reason in a carnival of sentimentalism and an uncontrolled facility of emotion. One impulse from the vernal wood was prized above all the wisdom of experience." 7 Humanists,

1. Barry op.cit. p. 103
2. " op.cit. p. 105
3. " op.cit. p. 107

4. Barry op. cit. p. 113
5. Humanism & America -Chase p. 205
6. " " "Clark p. 170
7. Barry op. cit. p. 120

as we already said, call upon us to repudiate Romanticism and take a real Humanism seriously. "Man, with his rational prerogatives and his high spiritual capacities, must be the measure of his own values, the guardian and guide of his own destiny." 1 Exactly, but has Humanism a better case? Actually industrial relations, naturalism combined with a doctrine of natural goodness became the doctrine of laissez-faire. Then came the new idea of progress based on the avowal, in popular science, of evolution. Progress became a magic word. Let things ride, it was said, and they will work out for good.

To-day "Men's minds are full of the thought of an open universe--- a creative process, not a created fact, a movement whose life is within itself, out of which new events, new values, new and undiscovered possibilities ceaselessly emerge into present fact. 2 Science to many minds is a magician second to none. "It is the religion of popularized science; the romantic faith in Nature made more convincing and enriched with moral and religious sanctions.....We are now responsible for our destiny. Give us time and we will make ourselves perfect." 3 Mr. Barry in his next paragraph quotes from T. E. Hulme's book "Speculations" from page thirty-two by way of reply to the above. "We place human perfection where it should not be---on this human plane.....The abolition of some discipline or restriction would enable us, we imagine, to progress along one of these roads. The fundamental error is that of placing perfection in humanity." 4

"Poverty, disease, crime and ignorance are within our power to eliminate, and scientists will eradicate the old Adam: education, travel and economic betterment will enable us to put on the New Man." 5

Such doctrine is fast becoming a world religion and it is a real rival, Barry says the one rival, to Christian theism. It has achieved great things but now, challenges Barry, the world is paralyzed through lack of faith in it.

1. Barry op. cit. p. 121
2. " op. cit. p. 124
3. " op. cit. p. 125
4. " op. cit. p. 125
5. " op. cit. p. 126

"It has set man on the world's vacant throne; but it can no longer worship its idol. Self-worship is seldom successful." 1

Only a few humanists have been constantly aware, apart from the theists, that the first necessity is self-mastery. "If we pride ourselves on being merely human, we shall soon cease to be even that." 2 Mr. Babbitt proposes an "inner check" which will put a brake on our inner impulses. Mr. Lippmann proposes High Religion which is another intellectual solvent. Both of these solutions ignore some of the real factors within the life of a human being but in the act of understanding or in the quest for value the whole man enters in. "The centre which can give poise and unity lies, says religion, in the Will of God. It is there only that man can find peace." 3

Barry refers us to a real and Christian humanism which sings its way through the New Testament. "It offers all that Romanticism stands for-----the ample vista of a man's potentialities, a far-flung reach and range of aspiration, a claim on life that has scarcely any limit to it ---but all sustained, disciplined and fructified by a burning conviction about God and the vision of his transcendent love and holiness.....We find it there, ⁱⁿ individual lives ---- vivid interest in all that is interesting, gladness in all the good things of life, a reverence for and a trust in human nature, hallowed and controlled at the core of selfhood by faith, hope, love and consecration enkindled by the vision of God in Christ. This is a faith which is built on foundations." 4 And I agree with Barry that, in good part, "The irreligiousness of our contemporaries is in fact a standing rebuke to the poverty of the church's thought about God." 5 Too often official representatives of theism have been on the wrong side. We are in the world and the question is, can Humanism or can Christian faith in God redeem the world from "corroding triviality, enrich everything that is in it, cleanse, direct, sustain and sanctify its manifold enterprises and activities." 6 Redemption is the central note in theism as I understand it.

1. Barry op. cit. p. 126
2. " op. cit. p. 127
3. " op. cit. p. 129

4. Barry op. cit. p. 130
5. " op. cit. p. 131
6. " op. cit. p. 132

"The heart and life of the Christian ethic is the redemption of our desires and wills, the transfiguration of our values, by God's power and presense in Jesus Christ." 1

Modern humanism, like Hellenism did to man in times past, "has left him homeless and disillusioned and is less and less able to justify his distinctively human prerogatives." 2 Our task then is to build anew the magnificent humanist legacy upon a firm foundation in this new world so that the "heroic tradition" might return again. Barry is convinced that it must be built on a firm theological basis. That is to say upon a theistic view of life and the universe. "For in God's will all values are consummated." 3 Sainthood may turn out to mean a discovery "that there is in life a richness of content which will never disdose itself to mere common sense, that there are depths and delicacies of insight which are open only to the single eye, and ranges of heroic consecration which only a life lived with God can sustain." 4 If we rule out the supernatural we have cut the nerve of ethics. In the Christian world-view the supernatural is conceived as manifested within what is natural, yet as self-complete and transcendent. And man's task and destiny is interpreted neither wholly within the time process, nor as an escape from this world of time, with its fragmentary goods and conflicting duties, to the more real heaven of eternity; but as the realization here in time of a divine and eternal goodness in the sharing of which he is fulfilled." 5

For Christian theism then man's goal and fulfillment consists in "doing the Will of God". It is over against this that we theists interpret value, that is, what man's life means. That is to say we must decide what, for us at least, is the meaning of the universe. What is its purpose and tendency? Carlyle somewhere defines a man's religion as what he really and truly believes about the universe and his relation to it. Our real question is whether at the centre of it ---God is creatively active. "The theistic emphasis can no longer be laid on God as a personified Creator, anthropomorphically conceived and pictured, who is the centre of Biblical religion: it must be on the immanent, creative spirit revealing Himself in the life of the whole universe in all its

Notes on following page.

manifold, stupendous processes. The question is whether this necessity is fatal to a supernatural faith and rules out belief in a "personal God". 1 Many writers assume that the God who is at the centre of the Christian faith is no longer intellectually respectable. But is this so? It is assumed that theism is inseparably tied to the crude anthropomorphic pictures of a dead generation. Mr. Middleton Murray's writings, and others, give us some first class examples of anthropomorphism." 2 Note this example as cited by Mr. Barry from Murray's book "God" (p.233) does not exist, but we shall never be able to do without Him unless we know in ourselves the reason why He was created." 3 Again "Why it is considered crude and obscurantist to conceive God in terms of personality (at worst, the least inadequate terms we have) but philosophical and scientific to personify a fiction called life-force I have never found it easy to understand." 4 Nor have I.

Religion, the quest for real value, demands a real and living God. We must find that value for our own day. We can, I think. We now live in a world in which the doctrine of evolution is regnant in the minds of thinking people. May not this evolutionary thinking find its best and truest interpretation in theism? The word evolution is a word which, like humanism, has been used in so many different ways. As Barry says, "Its proper use is biological: at any rate it involves an adaptation of some part of the world to its environment. The universe as a whole cannot "evolve", nor can Truth or Goodness evolve.....It is the minds of men which evolve, not the truth or goodness which they realize. Valuations may evolve: but values are the measure of evolution." 5 Again "Clearly we can talk of development only if there is something which develops, permanent through the whole changing process and more fully expressed and realized in the final than in the initial stages. What

Notes for page 121:-

1. Barry op. cit. p. 132
2. " op. cit. p. 134
3. " op. cit. p. 137
4. " op. cit. p. 139
5. " op. cit. p. 144

Notes for above page:-

1. Barry op. cit. p. 147
2. Hyde's criticism of Murray-op.cit. p. 169- The New Romanitism--Chapter VI.
3. Barry op. cit. p. 150
4. " op. cit. p. 150
5. " op. cit. p. 153

is it that^{is} evolving in the universe?.....Development thus presupposes "Purpose". 1 Thus the modern theistic interpretation of the universe is the story of life "as the progressive realization or disclosure of a Divine purpose at various levels of responses." 2

We believe that God is at work in the universe. Nor is Christ the only revelation of God but for persons like ourselves He is God's fullest disclosure of Himself to us. "It cannot be urged too often or too emphatically that to claim divinity for Jesus is not to claim honors for Him, but to make an affirmation concerning God.....The whole Christian faith is really meaningless unless we conceive God's work in Christ in relation to the whole sweep and range of God's work throughout the cosmic processes." 3 It follows, then, that for us to express God's will is to conform to those laws which express his purpose at any given level of life and experience. More of us can always be religious in the sense of always being engaged at devotional exercises. Also the experience of religion enters into all our living and it is impossible for only a part of us to be religious. Also "What is God's will at the level of religion cannot be in opposition to His will in the natural or economic order." 4

What then are values? It was necessary to cover the ground so that our answer would appear to be rational rather than only dogmatic. Let us borrow again from Mr. Barry and make a very necessary qualification. "If value means anything for conduct, then it must be something which may be sought and recognized in quite humble and elementary grades of our response to the gifts and claims of life -----in paying the grocer and watering the garden ----- not less than the pursuit of pure knowledge or thirst for the beatific vision." 5 In so many books we have set up, as values, the trinity of Beauty, Truth and Goodness which may mean nothing to the man who is in humbled or in exalted circumstances in making a brave life. These terms as they are so commonly used are "fatally lacking in just that precision and

1. Barry op. cit. p. 155
2. " op. cit. p. 156
3. " op. cit. p. 161
4. " op. cit. p. 167
5. " op. cit. p. 167

concreteness which is most needed." 1 For what actually constitutes any of the above trinity, and they are inseparable and differ only in the degree of awareness with which they are realized in a given situation, values is precisely the goodness that they share in common. " There is just goodness, and we have glimpses of it, apprehend and express it in many different ways, but all as responses of our complex selves." 2

Now it is important for them to recognize the ultimate "unity of the good". Otherwise if there are many goods irreducible into any organic unity, then the more good we seek to realize the more distraught and unharmonized are we." 3 For as Barry adds "this essential mutuality and interdependence of the modes of goodness, all implicit in one another and all responsive to personality, is of immense philosophical import for the vindication of Christian theism." 4 Let us analyse and investigate all we will but we cannot get behind the idea of goodness. "It is no more definable than truth; but it conveys some meaning to all of us; and we all recognize goodness when we see it." 5 Now our lives gain meaning from that which we claim, those things for which and by which we live. Those things for which we live and which we regard as good are what we call our "values". Value as we define it is related to purpose and to the quality of goodness which it contains. Whatever a man lives for, that is what life means and that is what he believes to have value. Can humanism warrant on a non-theistic basis that men will want to live for what is best and most worth while. "The idea of value, in our interpretation of it, is always related to the idea of purpose." 6 It is because an act has value that men carry it out.

Barry objects to the popular idea that what life means also evolves. If so life's meaning is relative and it has no real meaning. He is raising the distinction, a valid and necessary one, as to the difference between "valuations" which do evolve, and values. What the world "means" cannot change or evolve. But "we who come out of its evolving process may advance

1. Barry op. cit. p. 171
 2. " op. cit. p. 173
 3. " op. cit. p. 173

4. Barry op. cit. p. 174
 5. " op. cit. p. 175
 6. " op. cit. p. 176

to a less inadequate recognition of its worth, its meaning and its purpose." 1
 To-morrow our generation may find value where in times past, and to-day, we
 were entirely unaware of it. Progress depends upon such discoveries. To
 gain fine and better valuations is to progress. If the evolutionary description
 of the creative process is true then there is ground for believing that new
 "evaluations" will yet emerge.

It is this power to value, to differentiate that makes us persons.
 "Value is relative to persons valuing; the characteristic of what we call
 value is to be sought in the subjects attitude." 2 Truth, beauty, goodness
 are there to be discovered but apart from the valuing or understanding mind
 they seem to mean little or nothing. Is not the valuing mind akin, then, to
 something deep in the nature of things. That is not to say that our minds
 create value but that by successive stages of valuations they approach towards
 it. "Values and valuations are correlative." Mr. Barry adds to his argument
 a statement from M. A. E. Taylor's book "The Faith of a Moralist" (vol.1-p. 61),-
 "Any tradition of living would soon cease to be a living tradition if men could
 be persuaded that it consists of 'valuations' manufactured by themselves and
 imposed on the 'real facts' of life from outside. A tradition thus degraded
 would lose all its power of inspiring to fresh endeavor and better action.
 The ideals of good which in actual history move men to fresh efforts only move
 so powerfully because they are not taken to be an addition imposed on the facts
 of life but to be the very bones and marrow of life itself." 3

Many humanists, Bertrand Russell for one, have sought to divorce fact
 from value. Actually in life we have neither facts without values nor values
 unattached to facts. Rather does fact reveal value and its value is dependent
 upon its character and setting in the totality of one's environment. Also
 values which are set up unattached to some real fact are not values but are

1. Barry op. cit. p. 178

2/ " op. cit. p. 180

3. " op. cit. p. 183

illusions born of a subjective delusion. In other words facts must be interpreted if they are to serve their purpose and yield up their meaning. Russell and others are facing a fatal dualism and the solution in the logical sense is either to admit that fact and value are positively and creatively related or to say that life has no value.

"Goodness is what all men seek after as that which will supply some purpose. That purpose may be limited or temporary.....or it may be what we call our life purpose. Every such satisfaction of purpose is, within its own limited context, good." 1 Again, "The higher the goodness a man achieves, the richer and more unified his character." 2 Life sometimes becomes tragic since men sometimes are satisfied wholly with lesser goods that only minister to physical needs. "Where there is no vision the people perish" said a wise man long ago. It is that being content with lesser goods which really is what we call sin. Being content with less than our best constitutes the moral problem with which both humanist and theist must deal.

This, then, is our basis of value. The conviction in the reality of the goodness of a Creator Spirit who is an actual reality. He exists, He is something much more concrete than an ideal. There is ~~going~~ out from the centre into successive levels that which we recognize as goodness. That is the foundation of value. It is from it that we wrest the "good life". Man cannot create it but as conduct passes into something akin to worship he incarnates it. There is at this point no equivalent for "doing the Will of God". "We cannot be good in our family relationships, our citizenship or our daily duties, unless we are endeavoring to be more than good,---to be conformed to the holy will of God." 3

When men's lives are put over against a different background than that one gets when comparisons are made between ourselves as we are, that is when men are put over against the vision of God as realized before us in the life

1. Barry op. cit. p. 186

2. " op. cit. p. 187

3. " op. cit. p. 195

of Jesus, --- there appear some new standards of measurement. We have not yet come to the place ^{where} our valuations internationally speaking are very friendly but perhaps in this and other fields we will.

We have set up what we mean as value. It is a legitimate definition. The charge remains against humanism that it has a real lack of clarity, almost one might say, a lack of definition about what it sets up as value. It is based on something in man. Upon what men or what class of men? Who really is the sufficient man?

Our answer is that "goodness" is the central constituent in the ground plan of the universe and from it all else proceeds. It is an inclusive and creative activity. It is to be found on various levels amid actual limitations for revelation always depends upon the capacity to accept it. We must admit that this definition does not surround the problem of evil but it does give moral support to those who are combatting it. For "It is not the will of your heavenly Father that one of these little ones should perish".

"B"

We shall not deal at great length with the second point at which theism has an advantage, logically and actual, over humanism. We raised the question as to whether humanism could win a response from the multitudes. Personally I do not believe that it can or that it will.

First of all it needs to be said in refutation to the general emphasis of Mr. Hayden to the effect that the prophets and religionists of old gained their message solely from the social conditions of their day that it is not true. If such is true it is strange that Isaiah and Amos and Jeremiah stood out against popular opinion as they did. Actually they stood in direct opposition to the popular philosophy of the time, That was, that being prosperous (meaning those in control of affairs) they were righteous. We heard something like this not long ago about Thanksgiving time and for several years on this continent from Mr. Calvin Coolidge. The prophets stood out against their day and their assertions made in the name of Yahweh were later found to be true. They had first to

educate their people or allow their experience of life to do it before God's ethical challenge and judgment made sense. Their thought of God was for several centuries progressively ethical and more and more spiritual. My point is that in the prophets there enters an element which Mr. Hayden cannot account for on any naturalistic basis. Moreover as we have already asserted it is the theists who in our day are serving their fellows in the dark and difficult corners of the world. Many of them receive very little in terms of this world's goods.

The prophetic tradition comes to a climax in the life of Jesus. Now whence comes the authority for Jesus and other theists? It was not wholly conditioned by time and space. Many of them were stoned to death but they have never been lived down. May I suggest that in these prophets and in Jesus we have an authority which authenticates itself through the generations to men. The humanists say that the only authority is to be found within man --- divinity is in man.

This doctrine is at once an inspiration and a peril. Humanism is blind and philosophy would be, if it refuses to look squarely at personality and acknowledge that in the ascending scale of evolution individuality and freedom increase as life reveals itself in forms ever intenser and more intricately organized. The point we are after is that theism has an explanation for the quality we call personality and therefore can set man down against something "other" than himself. That will provide our authority as morals.

Now this universe is a coherent system or scientific laws mean nothing. If we speak of the power that is in all and through all as personal then it must be in a sense that transcends us infinitely both in purpose and in range of knowledge. And if our ideas grow up out of experience then we must expand our ideas of personality to fit the problem or at least approach it. Actually our thought is controlled to a degree by imagination but life is something more, for by a direct inner experience we come to see that "that" which knows is definitely related in some actual way with that which is known. All humanists have this major distinction of principal crisis to face, that is the unity of the knower and the known by a third quality or person. All we really know about life pertains to quality and richness of experience and not to ^{quantitative} quantitative

measurements.

Now is personality only something to be found in man or are we just persons who are in the making? In his book "Reality" Canon Streeter in the chapter entitled "The Christ" says this, In trying to account for the universality of the impression of Christ" the life and character of Christ are an embodiment (whether perfect or approximate hardly affects my argument) in concrete experience of an ideal principle -----The principle of creative love. It follows that the thinker who wishes to form a conception of the universe must regard the occurrence in history of such a life as a phenomenon of unique importance. The life of Christ is a fact; no theory, therefore of the universe can be intellectually watertight which is inadequate to explain this fact. And when a principle has been realized in concrete experience, we must ask how far it is representative of an element in Ultimate Reality. The fact of Christ, the actual emergence upon the stage of history of this transcendent personality, is an empirical phenomenon which challenges explanation. For every effect we must assume a cause adequate to produce it. If the personality of Christ is the effect, is it not reasonable to infer, in that Infinite Creative Life which we must assume as Cause, a character in which love is an essential element." 1

Was Jesus mistaken in thinking that he was responding to the Will of God. Did his attitude of prayer, that was central in his life, bring back only the 'echo' of a wistful heart? I do not so believe. It follows that if Jesus discovered and incarnated something of the "Creator Spirit" that there is something beyond ourselves to which we in our day can respond.

That sense of "Something" which we believe is incarnated in a measure in the lives of the prophets and fully in Jesus gives us a background over against which to place our challenge to men on behalf of high living. It is not to frighten, if that were possible, but to help them to realize that along the road of doing the "will of God" lies the way to the "good life" for themselves and all other men and women. "He that saveth his life shall lose it" and that is

a law of God and not of man. Humanism has nothing, only its tastes and fancies, with which to create authority.

"C"

Again we believe that the theist can make an intelligent use as the non-theistic can of the scientific method, knowledge and technique. There is nothing inconsistent in making such an assertion and yet we noted a challenge to my statement or at least such an implication being made by Mr. Otto. The naturalistic humanists are quite sure that there is nothing immaterial or supernatural in the scheme of things which cannot be comprehended in the scientific method. Early in this essay we asked the question as to what sort of a picture science could give us of God. I think the answer is that it can give none but that it can help us to understand the possible framework in which a Creator Spirit could act.

I refer of course to the doctrine of emergent evolution as we have it expounded by Alexander and more particularly by Lloyd Morgan. Both lectured at St. Andrews University in 1921 and 1922 respectively under the auspices of the Gifford Foundation. In 1927 Morgan's book was published under the title "Emergent Evolution". His general outline or description of the evolutionary activity is identical or nearly so with that of Mr. Alexander's as expressed in his book "Space, Time & Deity". Morgan however challenges and questions quite candidly the philosophical implications drawn out of the scheme by Alexander.

If I remember Mr. Bergson at all correctly, his general thought suggests that life or creative activity is something which shoots out and grows and ripens without ceasing. Time, duration, existence is a continuous upspringing of the *Élan Vital* into something new. There is something akin to this in the two philosophical systems that we wish to examine briefly.

Alexander begins with Space-Time in order that he might have fluid relations for movement and change. We are to think out all that has emerged in the evolutionary process, indeed everything up to something just short of annihilation. This remainder he calls a world-ground. It is composed of points-instants in fluid relations. But of this primary original matrix of the universe

matter emerged. Out of matter higher and still higher orders emerged in an ascending scale until finally deity emerges as the highest product of nature. Alexander requires something in this scheme to account for movement, activity and the evolving of higher levels. Time, an ancient category, is active by its own right. Space-time points provide the fundamental-go of the universe. Deity is found at the highest level after matter, vegetable life, conscious life, and personal life have evolved. Deity is always the last stage or highest level and thus deity is evolving. God in Alexander's scheme is the emergant universe that is, He is not at any one point, but is found throughout all the process. Each higher entity in the ascending scale is an emergant complex of many entities of lower grade in which a new or higher kind of relatedness gives integral unity. Life, for example, is a higher form of relatedness than is matter. Also it must be kept in mind that Alexander does not allow that, in the formation of higher complexes, something has been inserted 'ab extra'. When life or mind appears it is not as though at these points some special alien influence was introduced. All qualities later realized at higher levels, emerge from within the pyramid. Nothing comes into it from without. The future is still infinitely rich in possible developments. What the next highest level will be we cannot say. It can be called deity which is the name given to the next highest level as compared to that already achieved." 1

Lloyd Morgan called his book "Emergant Evolution". He accepted Alexander's scheme but frankly challenged the philosophical inferences drawn from it. The whole problem resolves itself about the nature of activity. What brings about novel events in the scheme of things, that is to say what makes emergence emerge? Morgan defends himself against the charge of being an uncritical acceptor of the mechanistic dogma. "The odd thing here is that the whole doctrine of emergence is a continued protest against mechanical interpretation, and the very antithesis

1. Indebtedness must be acknowledged to Dr. McEachern's notes on Alexander. These were prepared for his class in Philosophy 53 in 1929-30.

2. L. Morgan Emergant Evolution p. 32.

to one that is mechanistic. It does not interpret life in terms of physics and chemistry. It does not interpret mind in terms of receptor-patterns or neurone-routes." 1

Again "The essential feature of a mechanical ---or if it be preferred, a mechanistic ---- interpretation is that it is in terms of resultant effects only, calculable by algebraical summation. It ignores the something more that must be accepted as emergent.....It regards life as a regrouping of physio-chemical events with no new kind of relatedness expressed in an integration which, seems, on the evidence, to mark a new departure in natural events.....Resultants there are but there is emergence also.....That it cannot be mechanically interpreted in resultants only, is just that for which it is our aim to contend with reiterated emphasis.....It may be that we have just to accept the newly given facts ----all the facts as we find them ----in the frankly agnostic attitude proper to science. Or it may be that in the acknowledgment of God an ultimate philosophical explanation, supplementary, to scientific interpretation, is to be found. That will be the position I shall try to maintain." 2

In some chapter farther on in his book which we cannot examine very thoroughly, we read this. "Now one of the cardinal implications of emergent treatment is that the richer cannot adequately be interpreted in terms of the poorer; that life cannot be interpreted in terms of physio-chemical relatedness only; that human affairs, which depend on the quality of mind, require something more than biological interpretation; and that conduct when deity is emergent depends for its guidance, in the naturalistic sense, on that which is expressed by this richest of qualities." 3 Morgan says that the critics of Mr. Alexander's philosophy say "that it is incomplete since it not only ignores but disallows the concept of activity. Now I am one of those who hold that, for purposes of naturalistic interpretation, this concept is quite useless, and that all the facts, those of life and mind included ----can be adequately described without invoking activity of any sort from start to finish. None the less from the

1. Morgan op. cit. p. 7
2. " op. cit. p. 8-9
3. " op. cit. p. 204

point of view of a constructive philosophy, I, for one, am unable to see how one is to explain all that goes on from start to finish without it. At every upward stage of emergent evolution there is increasing richness in stuff and in substance. With the advent of each new kind of relatedness the observed manner of go in events is different.....; in brief, the more adequately we grasp the naturalistic and agnostic position, the more urgent is the call for some further explanation which shall supplement its merely descriptive interpretation." 1 Morgan admits that he accepts "Activity under what I have called acknowledgement." 2 In the next paragraph, "For me the acknowledgment takes the form of belief in God." Also we find the same conclusion expressed in the final page of his book. "We acknowledge God as above and beyond. But unless we also intuitively enjoy His Activity within us, feeling that we are in a measure one with Him in substance, we can have no immediate knowledge of causality or of God as the source of our own existence and emergent evolution." 3

We might sum up Morgan's position in a few words. A resultant is a mechanical equivalent but an emergent is more than a resultant since in every emergent there is something fresh, or new, a novelty which cannot be fully explained by what went in. For example oxygen and hydrogen combined in proper proportions make water. Water has properties of its own quite different from either of its constituents. The gases oxygen and hydrogen will burn but water will not. That is to say there is some new quality in water which cannot be explained mechanically. The 'whole' in this case, as usual, turns out to be more than the sum of its parts.

Morgan acknowledges God as an immaterial source of change. He is the Nisus, spoken of by Mr. Alexander as the push to ever higher levels, through whose creative activity emergence emerges and the whole course of evolution is directed.

Now the naturalistic humanists can accept Mr. Alexander's scheme and his philosophy without discomfort and with natural piety. Deity which would be the

1. Morgan op. cit. p. 205-6
2. " p. cit. p. 207
3. " op. cit. p. 301

next level above the best qualities we have in persons now living, or known of, might well, if he is right, turn out to be our unrealized ideals. But can they neglect to face Mr. Morgan's challenge that an emergent is something that requires a different explanation from that required by a resultant. Mr. Alexander has a closed system with nothing getting out or nothing coming in. That may be a logical and true account but if it should not turn out to be so then his mistake is that he has not acknowledged all that was to be found, neither at the lower nor at the higher levels. Morgan is drawing a different conclusion out of a study of Alexander's vivid and interesting scheme opens up a rational basis for a theistic theology which does not have to retreat from things as they are.

In other words according to Lloyd Morgan, that is if I am interpreting his emphasis correctly and in general terms, immanent activity cannot be explained without reference to transcendent activity. Two principles must be recognized, they are continuity and change. In a 'uni-verse', as described by either of these men, life is one for it is held together by a kind of creative relatedness. On the higher levels we find personality. This raises the question whether we are to allow empirical scientific surveys to shout out the equally authentic testimony of experience in our effort to understand our world. Some say that they know no God and some of us believe we do know something fine, beyond ourselves, a challenging and redeeming spirit over against which our attitude of self is purged and redirected.

Even, as we may later discover, if we are only persons in the making it follows that in the advance to higher valuations in our search for value and meaning for life there must be some power finer than ourselves, indeed a good distance ahead of us. Does naturalistic humanism gain by being non-theistic? We do not know what it gains but we believe that it loses a great deal. As St. Paul wrote it; "We are called to be fellow-workers with God." Not a God whose only desire is praise and adoration and who is beguiled by flattery and easy lip-worship but One whose laws and whose will as men become ready to incarnate them in fine living and service will open up the road to perfect freedom.

SECTION V.

Conclusions.

It is proper to call our answer to naturalistic humanism, Christian humanism because it includes within its theistic view and expression of life those ethical ideals towards which most genuine humanists strive. The point of difference of course is that theism has a background over against which it can test its ethics but that humanism has not. And theists are ethical and believe in God and humanists are ethical and do not. Of course there is a different emphasis on ethics between the two groups. Being relative for the naturalistic humanist they are wholly subjective whereas Christian theism is the belief that in some real ways ethics correspond to the will of an objective and really existing Supreme Being.

Modern humanism looks forward to the future development of psychology and the social sciences as means to establishing a good society in this present world. Humanism and theism agree in being interested in making life happier on earth and both have faith in the potential and actual dignity of man and in the undeveloped or developing goodness of human nature and in the trustworthiness of the human reason and conscience. To this faith in man an immense impetus was given by the rapid discoveries brought out in the physical sciences. Thus naturalism came to be the basic creed of the humanitarian doctrine of progress out of which, of course, came many false prophecies. Along with the deistic concept of a clockmaker God who, having wound things up, went and never bothered again about his machine, came Kant's assertion that the "human mind is active in cognition." About the middle of the nineteenth century romanticism gave way to an epoch of positivism and agnosticism of which modern naturalistic humanism is the direct descendent." 1

There are four tenets of humanism which we must take into account. Horten quotes Dr. John H. Dietrich (Humanist Sermons op.cit.p. 102-113) in connection with the tenets of humanism. First "the conviction that man as "the highest product of the creative process," with "nothing above or beyond him", but his own ideals, is "an end in himself" and not a mere means for

Note on next page.

carrying out the purposes of a superior being; (2) faith in the possibility of improving human life; (3) "belief in the essential unity of mankind, and the necessity of bringing men to a consciousness of this unity; (4) faith in man --- belief that power to realize these great ideals lies in man himself not in any "friendly providence" or "miracle-working God". 1

Humanists persistently warn us against reading into the non-human world our own ideals and values. The world order is naturalistic and the only higher things are one's own ideals. Indeed we quoted Mr. Russell early in this essay to the effect that in the realm of value we are kings and victims in the realm of fact. 2 Herein is the fundamental dualism which is the basis of naturalistic humanism. We believe that our interpretation of theism overcomes it but that it leaves humanism in a weak position. Horten contends that humanism can escape this basic contradiction by doing one of two things: "either by adopting a rigidly consistent naturalism which will destroy its faith in man or by affirming the objective validity of human values, which will lead it to a more appreciative view of the non-human world." 3

Mr. Horten argues that Mr. Lippmann cannot carry out the logic of his position to its ultimate conclusion because "he is still a victim of that falsely sharp distinction between the philosophy of nature and the philosophy of values which as we saw, is so fundamental a feature of the humanist position. This evidenced in the ambiguity of his favorite word "disinterested" . When he faces towards nature, he appears to take an attitude which is disinterested in the sense of being imperturbable, indifferent, free from frustration because entirely free from hope and faith. When he turns to consider the large concerns of business and politics, he recommends that the statesmen adopt an attitude which is "disinterested" in another sense: free from prejudice and self-seeking, but certainly not wholly free from faith in human nature or hope

Note for page 135:-

Indebtedness must be acknowledged to Mr. Horten for the material in this paragraph. Horten-Theism and the Modern Mood.

Notes for page 136:- 1. Horten op. cit, pp 54-55

2 B. Russell -op.cit.p.14-17 "What I believe".

3. Horten op. cit. pp.81-2

of a happier human destiny. When, finally, he comes to the ultimate personal relations of men and women, he finds the word "disinterested" more or less of an incubus (try if you can, to imagine a "disinterested" lover) and in a burst of frankness at the end of the Chapter he agrees with Dean Inge that not cool disinterestedness but "personal affection for men" is the path that leads to moral salvation." 1 Again "A cool and suspicious attitude towards the cosmos is hard to combine with a trustful and affectionate attitude toward human beings. 2 Horten cites the new emphasis to be found on the part of Professor Ames in his latest book "Religion" (pp.173-175) in which he finds in cosmic spaces an "order, power and beauty", that expresses exactly what we have been contending for on behalf of theism. "The idea of God may thus be seen to express more than the mere projection of human ideals, for that expression still carries within it the old dualism between and alien cosmos and man's little world of interests and values.....Many advocates of modern "humanism" commit this fallacy of supposing that the one term of a dualistic conception may be dropped while retaining the other.....They have unwittingly separated man from nature with the same stroke, and have left their humanistic realm suspended between the void of matter on the one side and vacancy left on the other by the removal of the old supernaturalistic deity." (Religion Pp.173-75) 2

In a footnote comment on Mr. Eddington's book "The Nature of the Physical World" as inserted by Mr. Horten in his book I find confirmation of my argument that redefinition or new word pictures of that reality, who of course is untouched in its real nature by our definitions, did not constitute a withdrawal from theism but an advance. It is a warning not to accept as absolutely correct or valid physical theories. "Yet he concludes by warning us against supposing that the destruction of a theory involves the destruction of the facts and principles on which it is based. Scientific theories, he points out, are like the successive hypotheses which a man working on a vast and complicated jigsaw puzzle might hazard from time to time, in the effort to guess what the complicated picture was to be.....So, one might say, the discarding of out-

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worn ideas of God does not imply that they had no basis in reality, but rather that they were warped and incomplete views, based on an inadequate survey of reality." This supporting comment may be worth something to my argument.

We must bring religion into harmony with the scientific spirit so that religion might always be humane. Horten suggests that our idea of God must meet two conditions. First "That for an age seeking to progress in intelligence and in sincerity of purpose.....its object of worship should be identical with, or at least include without inconsistency, the supreme idea of goodness which that age has been able to conceive." (Religion in an Age of Science -- Burt) and second that any idea of God be abandoned which could not under proper conditions be verified in every normal human experience." 1 Earlier in this essay we have tried to meet these two requirements.

Mr Horten says the new theology regards God "as a Being revealed in human experience, a dependable factor in it which can be isolated by scientific analyses just as one isolates chemical elements or bacteria or vitamins." 2 Again "God is that supremely worthful Being by devotion to which (or whom) man may attain the most vigorous vitality and the highest degree of selfhood of which he is capable." 3 Let us follow Mr. Horten's argument in a general way. First of all "God is my own better self" 4 But whom am I? Am I anything which I have received or that has not been communicated to me? Obviously not. Well, then all through my life, at first passively and then actively I have been receiving.

In the second place it follows that "God is all that is best in our human heritage." The realm marked out by this second provisional definition is a vast one, including the whole social heritage of men, past and present.

Notes for page 137

1. Horten op. cit. p. 81-2
2. " op.cit. p. 82
3. " op. cit. p. 85

Notes for 138:-

1. Horten op. cit./ p. 92
2. " op. cit. p. 97
3. " op. cit. p. 104
4. " op. cit. p. 107

Men with their devotion to their families, great scientists and teachers devoted to their work, all must find for themselves "where in this great realm is the supremely worthful object of devotion." 1 The prophetic succession is filled with great names,- Hosea, Jeremiah, Jesus. For theism the "acids of modernity" will do great service if they will cut away the base and waste materials. Horten hopes that the spirit of science and that of democracy will become integrated in our great tradition of theism as did the Greek philosophical spirit long ago. In all this "God is the highest quality of life that has emerged in humanity." 2 For "The roots of what is best in humanity run deep down into nature and what we have called "the widening current of goodwill" which runs through human history and has its sources far back in the biological and cosmic evolution." 3 Eucken wrote many volumes to prove this.

The third provisional statement about God is this "God is a vast cosmic drift or trend toward harmony, fellowship, and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported and sustained." 4 This is an empirical fact, capable of social verification. What Horten means is that, for example, justice and peace are sustained by something in the structure of the universe, "the stars in their courses fight against war and oppression." Actually it appears that the religious and philosophical quests come to-gether when pursued far enough. Horten writes ---"human history is only the most recent chapter in the history of a trend towards harmony and co-operation that is as old as the atom." 5

Horten maintains that to only call this trend a "drift", reduce it to its lowest terms, and "even on this minimum basis, the process has religious meaning; and to define God in terms of it is to worship a great and exalted deity. Is it all an accident? As for me I cannot understand why a process of blind movement, if it is that, should have culminated in the appearance of self-consciousness as we know it is its best expression, nor even in its lesser incarnations.

1. Horten op. cit. p. 112
2. " op. cit. p. 115
3. " op. cit. p. 116
4. " op. cit. p. 117
5. " op.cit. p. 120

One more word and I have quickly to sum up what has been written.

Such a conception of God as we have tried to make clear cannot be acceptable to Mr. Lippmann who apparently has fixed ideas that a popular theism must have a naive, childlike immature picture of God. I have tried to refute it. "It is a curious fact, however, that this naive picture of God---"the God of popular imagination" as I should prefer to call it ---is nowhere to be found in serious theological literature, before or after Copernicus. Neither Arigen nor St. Augustine nor St. Thomas Aquinas had any such notion of God; and even Dante, when he completes the ascent of the celestial spheres, and is ushered into the presense of God finds ----What? Not a king upon a throne, but a sea of light and life and love, wherein the essence of all goodness and beauty is comprehended, and in the contemplation of which the restless will of man is stilled and satisfied at last." 1

Life is what one might call a forced option. We must in the last analyses make a personal choice. The alternative to theism, to my mind, is a blind mechanism. Mechanism cannot serve as a basis of interpretation for such areas of the world as life, mind or spirit that is those qualities which make up what we call personality.

Now if our argument is at all sound we have presented a logical and rational place for theism. In it we have left room or included four things.

First, we do not need to be afraid of naturalistic phenomena as being in any way a contradiction of theism. We gladly welcome the descriptive or explanatory work of the scientist. We have a place beside us but it is beside us and not instead of us. Only in co-operation do we both achieve our end --- that is a well-rounded humane experience in life.

Also our interpretation has allowed for the fact of emergence. This principle very definitely overcomes the dualism which, as we pointed out, is at the root of humanism. The point is whether "we can love one another" if we live in a cold hostile world. Faith in human beings depends in the last analyses upon recognition of that reality which holds human beings together. Possibly

we respond in ways of love to each other because love or something akin to it is closer to our lives than we know and because that which we value in one another is not a contradiction of what is really true in the heart of things.

Then we have not neglected in our world-view the fact of personality. It is the highest quality that we know. Can it be possible that it corresponds to nothing real and has come together by a fortuitous arrangement of something which we cannot measure and handle scientifically? The saner view, it has seemed to me, is that in ways we cannot yet comprehend, for now "we see through a glass darkly", personality does correspond and respond on its higher levels to something akin to itself. We have called this "Something" by name, -----God or the Creator Spirit. Even though we turn out to be only persons in the making, theism has the more logical and rational explanation. Whatever produced personality was not foreign to it. It follows that there must be personality producing forces in the Universe.

Again, we have by implication been asserting what may perhaps be called a sacramental view of the Creator Spirit at work in various levels in a universe. A lower level cannot stand in judgment upon a higher level. If these levels are determined by a kind or kinds of relatedness then it naturally suggests itself that the kind of relatedness felt and experienced by the ~~big~~ best personality we know, to His environment which of course would include elements just beyond us, who are only average, until we increase in stature, is a truer interpretation of life than has been generally attained to. Listen to this; "My father worketh hitherto and I work". Such words were thought necessary by a first century writer to interpret the life of Christ. What a background it was! That quality we have called goodness, which he called God eg. "none is good, save one, even God". I will be found to increase and vary on the lower and lowest levels. Perhaps it becomes more intense and progressively more and more real, in the sense that it can be realized on the higher levels. Our conception is of the Creator Spirit or God "going beyond Himself" so that he might realize His purpose in the universe. We believe the clue to that purpose can be found in Christ.

Such an answer as the above does not annul but compliments the humanistic position on the dignity of life and the place of personality. Our answer is a positive affirmation of the existence of God. All scientific findings have been gladly received for what they seemed to be worth when set down as fairly as we do it, in the whole of life. It would have been inconsistent to have refused to make allowance for the "valuating" mind that is behind all science and all philosophy and religion. Persons do sit in judgment upon their environment and upon their own ideas. We are convinced that persons are not any more accurate when they "observe", this includes scientist, than when they "experience". Even scientists must get into the current of life.

Life has been interpreted in terms of the "best" that we know. That best person was a theist, His life which incarnated a very vivid and personal and daring theistic world-view has given an immeasurable support to innumerable lives. It cannot be lightly put aside. In other words the theistic interpretation has been very fruitful in terms of noble and adventurous, steady and faithful living.

Naturalistic humanism must first of all resolve the dilemma in which it is placed ----value and fact. The house that is divided against itself is not a strong house nor is the household ever happy. So far as social reform is concerned, it is of course very debatable, humanism will not lose but gain much by co-operating with theism. At present naturalistic humanism is really altogether subjective. I mean that its idea of value, which has, so it is said, no relation to what really is, depends upon individual bias and taste. My opinion is as good as yours et cetera. Note the confusion that is revealed under the name humanism. Each group is recognizing only its likes and dislikes. The end disillusionment for there is nothing beyond whereby he may correct his bias. In a word, the idealism of naturalistic humanism is hitched to nothing. What can come from nothing?

"Just when the folly of the folly of the omniscience and omnipotence of man was narrowing religion, comprehending heaven and earth by the dogmas of

their wisdom, piloting the whole world according to their own will by the magic formulas of their prayers and offerings, a pious genius gradually led the omniscient and omnipotent to that which they did not and could not know and do.....to the lilies of the field and the birds of the air, as to whose bloom and life man was at his wit's end, because this life welled up out of the infinite itself; then on to man himself, in whose soul were hidden abysses of life which no-one could fathom, but which yet caught the echoes of compassion, a righteousness and perfection, whose home and hearth are in the bosom of the infinite, in the bosom of the heavenly Father; they whisper to man that he is not what he has become, but what he is endowed to become, that he is an infinite becoming." 1

If theism has to fight for its life, so to speak, as an interpretation of life for men and women of the Twentieth Century it will be even harder for humanism. Theism can trust life ~~and life~~ and out-last humanism in so doing.

1. Burman Foster - "The Finality of the Christian Religion" p. 170.

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